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The Indiana Jewish

Post & Opinion

Volume 53, Number 36

June 3, 1987 • 6 Sivan 5747

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DINING OUT



"A White Tablecloth Catering Service"

By ELLEN LYONS GREMLING

Wendell Fowler is a first class caterer. A list of his clientele reads like a Who's Who of Indianapolis — IMA, Hudson Institute, Nite Club Under the Stars, ISO, Meridian Kessler Association, ad infinitum.

Wendell Fowler serves delicious cuisine, with style and dazzle. He is a master at cooking and master at entertainment and presentation. Wendell can prepare anything from Chicken Dijonaise to Persimmon Mousse, or how about Improved Triple Chocolate Cheesecake!

Wendell is one of the few kosher caterers in Indianapolis. At the end of the '60's, he got the wanderlust to go to Boston, where he worked in several Jewish delicatessens. He progressed to the biggest kosher catering firm on the east coast, where he learned to make everything — even curing the corned beef!

Wendell Fowler is a full service catering company — "A White Tablecloth Catering Service."

His staff includes waiters, bartenders, valets and chefs. In addition, he employs a full time florist and has a printing service and



Mary Lotz for Wendell Fowler Catering

calligraphy service available. A white tablecloth catering service.

Fowler Catering has done many fundraisers, such as Sen. Quayle and Du Pont, Indiana University Hospital, etc.

Wendell is a certified chef with the Department of

Labor and taught at Ivy Tech. He excels at Nouvelle cuisine.

Wendell Fowler is now doing "Gourmet Dinners at the Temple," with Rabbi Chaim Fischweicher of Congregation B'nai Torah.

In the future Fowler's service will be doing the Jewish Welfare Federation dinner on August 2.

Due to tremendous response, Wendell will start a line of Wendell Fowler Salad Dressing this fall.

Wendell is in demand! Over the recent Memorial Day weekend, he catered four parties!

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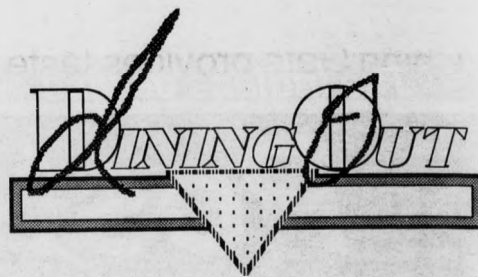
Ellen Lyons Gremling

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Southern Hospitality at Shoney's

Shoney's, Inc., is sharing their southern hospitality with the state of Indiana. After researching and collecting many statistics on the rapidly growing Indianapolis area, Shoney's decided to venture northward.

The first location in Indianapolis was opened at 7911 and U.S. 31 South on July 15, 1985. Since then, three other stores have opened. On the northside, Shoney's is at 82nd and Allisonville Road; on the west side at 38th and Moller Road; and on the east side at 7803 East Washington Street. There is a fifth store scheduled to open in July.

Shoney's is a full service, family-oriented restaurant, featuring friendly waitresses

and quick, efficient table service. The menu includes full dinners such as steaks, seafood, and chicken and American style sandwiches like the Philly cheese steak sandwich or one of our All-American burgers. Plus, they have over 40 items on their all-you-care-to-eat salad and fresh fruit bar. You can also choose one of their hot, homemade soups prepared daily, as well as their delectable desserts.

Another popular feature of Shoney's is their delicious all-you-care-to-eat breakfast and fresh fruit bar. It is open 6:30 a.m. to 11:00 a.m., Monday through Friday, and 6:30 a.m. to 2:00

Continued on page 1N 6

Every Thursday, Friday & Saturday 8p.m. to Closing

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Indianapolis' Newest Experience in Elegant Gourmet Dining

Tosca—located in the historic Chatham Arch Building, serves an elegant eight-course dinner accompanied by three premium wines. Each evening a unique meal of classic continental cuisine is carefully selected and prepared by our chef. One seating per evening. By Reservation Only.

★ "After your trip to TOSCA, you'll want an encore... This masterpiece of a restaurant is without visible flaw in service or decor—a tribute to Peter Lach, its chef, and partner Bruce Betts."

—A.L. Freedman
The Indianapolis Star

★ "It's an evening-long experience of eating enjoyment."

—Marge Hanley
The Indianapolis News

7:00 p.m.
Tuesday through Saturday
\$32.50 per person
Phone 262-8535

Tosca

710 Massachusetts Avenue • Indianapolis

China Gate provides taste without MSG

One of the most common natural amino acids, glutamic acid and its salts, have a long history of use in foods. The acid itself is used to adjust the acidity in foods and the various salt forms are used to enhance flavor. The sodium salt, usually called MSG (for monosodium glutamate), is by far the most widely used.

A number of anecdotal or case history reports have appeared describing the effect of MSG on humans. The effects reported are often tightness, warmth, tingling, and a feeling of pressure in the upper part of the body, sometimes after eating Chinese food (Schaumburg et al., 1969). The phrase, "Chinese Restaurant Syndrome," then caught on in the general press and with consumers. Survey studies have shown that some portion of the U.S. population will react adversely to any of a wide variety of ethnic dishes (Kerr et al., 1979). It has been estimated that one to two percent of the general adult population may react negatively to MSG, while other reports have gone as high as 25 percent.

On September 25, 1985, Mark Pi, the founder and president of Mark Pi's China Gate, launched an extensive program to institute the elimination of MSG use in his chain of gourmet Chinese restaurants in Ohio. By early 1986, all his restaurants stopped adding MSG in the preparation and cooking of their foods served. The research and development department of Mark Pi's International Inc., the controlling H.G. of the restaurant chain, had been conducting studies since then to retain the high quality taste in their renowned Mandarin and Szechuan cuisines without the use of MSG.

In a personal interview with Mr. Pi, he enthusiastically announced, "We have been tremendously successful with our NO MSG policy. Since we stopped using MSG, none of our customers have complained about a change in taste or quality of our fine cuisine. In fact, customer demand for our product has steadily increased, and as a result, we have opened new units to meet this demand, thus increasing the growth of the chain from 12 original restaurants to 29 full-service and fast-service units presently." The opening of Lancaster, Niles, and Canton (all



Mark Pi, James Yu, David Chen of Mark Pi's China Gate

Ohio), and the first introduction to the Indianapolis marketplace in the first quarter of 1987 are indicative of this rapid growth and demand.

Mr. Pi reiterated his company policy to be attentive to the needs of the public. This personal statement reflects his most passionate conviction to serve his customers

the best he can offer. "I will not serve them anything I will not eat myself," he quipped. When questioned about how he managed to overcome the MSG issue without compromising the quality of his exquisite cuisines, he smiled wryly and said, "Ancient Chinese Secret!"



Walter's American Bar and Grill

Mesquite cooking at Walter's

Walter's American Bar & Grill of Indianapolis, located at the lower level in Claypool Court, is the Walter's to originate with the other two centered in Nashville, Tennessee and St. Louis, MO. Plans for expansion are being considered for the future.

Walter's has a comfortable, casual, relaxed atmosphere with moderately priced entrees. Their specialties include fresh seafood, BBQ Ribs, and mesquite cooking.

In June, August, and September, Walter's will be having a weekend get-away

drawing for each month. For every lunch or dinner you have, you will receive a chance to register for a weekend stay at the South Holidome Holiday Inn. It will include a room for two on a Saturday evening and the Sunday buffet for brunch the next day.

Offered daily at Walter's are drink specials at a reduced price and a complimentary hors d'oeuvre buffet from 4 p.m. to 7 p.m., for your enjoyment. An early bird special is also available Monday through Thursday for \$5.95 from 4 p.m. to 7 p.m., for your convenience and pleasure.

Quality and Hospitality... That's Grisanti's Style

At Grisanti's, Italian dining is more than just a memorable experience... it's a family tradition.

Generations of Grisantis have dedicated themselves to serving you the finest, freshest Italian cuisine in the most comfortable surroundings. All our dishes start fresh and arrive at your table hot and steaming, or cold and crisp. Our Lasagne pasta is homemade. Our cheeses, grated fresh everyday. Vegetables, just picked. And our dressing and sauces are homemade from recipes handed down through generations of Grisanti family members.

From pasta to seafood, chicken to veal, beef to Italian sausage, our specialties go on and on. And each dish we serve merits a superior rating by the toughest critics of all: the Grisanti family itself.

Come join us for lunch or dinner. The whole family is looking forward to serving you.



Grisanti's
Casual Italian Restaurant



8651 Castle Creek
Parkway East Drive
Indianapolis, Indiana
(317) 842-8323

Open: Mon - Thurs 11 - 11 p.m.
Fri - Sat 11 - 12 Midnight
Sun Brunch 10 - 3 p.m.
Sun Dinner 3 - 10 p.m.

Children's menu available.
Visa, MasterCard and
American Express welcome.



Salvatore's — Innovative Italian style cooking

Simple ingredients create unique flavor

Salvatore's Ristorante, located at 86th and Ditch, has been serving the north side area for the past year and a half. You can always find a comfortable, relaxed atmosphere with excellent service and consistently delicious food which has earned Salvatore's the reputation of being one of the finer restaurants in Indianapolis.

Salvatore's innovative Italian style cooking is evident in the Chicken Veneto, Seafood Marinara, and Fish in Parchment, just to name a few. The chefs cook with simple ingredients, always the freshest and best avail-

able, and combined, make a clear, fresh, and unique flavor.

The bright Mediterranean decor creates an inviting place to relax and enjoy good food with friends. This is quite an improvement from the dark barn-like atmosphere that Salvatore's once had. Along with the surroundings, the great service is another reason why so many customers come back time after time.

Lunch is served Monday through Friday from 11:30 a.m. to 2:00 p.m., and includes the full menu or their famous pasta and salad bar buffet.

Continued on next page

Taste in eight "acts" at Tosca

"Tosca." Anticipation of this opera production, as any opera connoisseur knows, means you're in for an evening that will delight nearly all human senses — from spectacular visual opulence and intense drama to the romantic sounds of Puccini's musical score. Now, Indianapolis residents can attend a performance at Tosca, the city's newest dining experience, and enjoy total fulfillment of all the senses — including the added sensation of a variety of tastes that will delight the palate.

"Every night, Tuesday through Saturday, is like opening night," said co-founder Bruce Betts. The curtain rises each evening promptly at 7:00 p.m., staged by two young men who have pooled their resources and talents to present a culinary experience in eight acts, or courses. The chef, Peter Lach, is an Indianapolis native, whose love of opera provided the inspiration for selecting the name "Tosca."

"Tosca was the first opera I ever saw. The performance was presented by Indiana University's opera department at North Central High School, where I was a student. It made a lasting impression on me," said Lach.

Lach went on to study theatre and stage design at DePauw University, becoming involved in a theatrical career by accident. "I went along with a friend who was trying out for Shakespeare's 'Taming of the Shrew', and

ended up a performer myself. I was hooked on theater from then on." Eventually, Lach had an opportunity to stage the opera, Tosca, at Santa Fe, New Mexico's outdoor opera theater.

Staging a performance five nights a week for a limited seating of 30 patrons is indeed a tour de force. Managing the entire production, wearing a variety of hats from major domo to ordering produce, creating menus and final presentation in serving all eight courses in this almost theatrical production is Tosca's co-founder, Bruce Betts. "We're really not a restaurant in the traditional sense. We like to think that an evening here is like dining in someone's home," said Betts. The two separate dining rooms, decorated in shades of soft salmon and cathedral gray with touches of deep forest green and Empire style crystal chandeliers, are reminiscent of an opulent antebellum home. Wingback chairs in salmon velvet echo the walls' delicate color. Tables set in silver and fine china on lace table-

cloths with leaded crystal complete the elegant setting. "We offer a fantasy — how the very wealthy dine every night," said Betts.

The same entree, beef tenderloin with a selected sauce du jour (from bearnaise to Madeira) is offered daily, one of seven courses that may include a spectacular pate, or unusual offering of baked cucumber, Greek quiche, or salmon mousse with dill sauce, each course punctuated by a homemade sorbet. The finale is Lach's own interpretation of the Black Forest German Torte, Chocolate Tosca, that sweetens the palate, followed by another creme dessert — Charlotte Russe, or Bavarian Cream to soothe the palate. Selected wines, domestic and continental, are included.

Reservations are required with only one seating each evening at 7 p.m., with a prix fixe of \$32.50 per person. "People want to be pampered when they go out to dinner, and we enjoy doing just that," said Betts. For more information, call 265-8535.

Oriental dining in Carmel

Chinatown is a family owned and operated restaurant. Our menu is meticulously designed to cater to our customers' taste. You will enjoy our good food as well as our friendly atmosphere. Hawaii 50, Firecracker Chicken, and Chinatown

Beef are several of our specialties. Finish your meal with our home-baked almond cookies. Our hours are Monday through Thursday, 11 a.m. to 10 p.m.; Friday, 11 a.m. to 11 p.m.; Saturday, 4 p.m. to 11 p.m.; and Sunday, 4 p.m. to 9 p.m.

Adam's Rib

Featuring

**Char-broiled; sauteed or broiled
Fresh Seafood**

**Old Favorites such as
Prime Rib
& Boston Scrod**

**Ask about our new
"Health Heart-y
Meals"**

**Not interested in going out tonight?
We are now offering Carry-out!
Reservations accepted
Serving from 5:30 Monday through Saturday**

Adam's Rib

**873-3301
40 South Main St., Zionsville**

The Victorian Tea Room

Established April 1987

- Fine Luncheons
- Pastries
- Gift & Antique Shop
- Gourmet and Pastries to go
- Reservations Suggested
- Private Receptions and Parties

Luncheon 11:30 a.m.-2:00 p.m.
Afternoon Tea 2:00 p.m.-4:00 p.m.

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Midtown Cafe, with style and class

"Big city dining"

By ELLEN LYONS GREMLING

Midtown Cafe has everything going for it — great food, great atmosphere, and great service.

The Deco/Nouveau interior is done in mauves with black tables and chairs as a contrast; it is very effective. The flower arrangements are simple and the one mirrored wall is a good counterpart to the three framed, woven textiles.

Midtown Cafe has been open for nine months and Hamada Ibrakim's Egyptian background is reflected with a few kabobs on the menu. The menu is innovative and is labelled continental cuisine.

There are a great many appetizers with shrimp with mustard sauce, \$4.95, a wheel of camembert cheese baked in a puff pastry with apricot jam, \$4.25, artichoke dip, \$2.95, and oysters wrapped in Greek style spinach leaves crowned with caviar and lemon.

The house salad is good and had an attractive presentation.

Fourteen entrees plus a couple specials each evening include a salad and warm, crusty homemade bread.

Among the other extras that caught my attention were beef tenderloin stroganoff, \$7.95, lamb chops, \$13.95, and a tempting Swordfish Aioli, \$10.95, served with garlic mayonnaise sauce.

The desserts are displayed table-side on a tray.

They look scrumptious. A big favorite is the Grand Marnier Torte. It is worth every calorie consumed.

Midtown Cafe is reminiscent of Chicago, L.A. or New York. It has style, class and live jazz from 11-3 on Friday and Saturday, and Sunday 6 to 9. Jeff Reed on piano Monday through Friday 6 to 9:30. There is a late night menu available during the jazz. Reservations are suggested.

"Forbidden City — update and progressive Chinese dining"

By ELLEN LYONS GREMLING

Forbidden City was named for that part of Peking reserved for the royal family and their entourage during the Ching Dynasty. The name is befitting to the dignity, exquisite cuisine, and quiet, efficient service you'll find here. The decor is subtle and discreet with unusual bamboo lamps and beautiful oriental pictures from Taiwan.

Forbidden City is update and progressive, and the owners, Charlotte and William Hsu, are not afraid to experiment with new recipes and new ways of presenting the more familiar dishes. "Gourmet Specialties" are available for the adventurous appetite.

Another item from the Gourmet Specialties was Hunan style chicken and pork. The chicken was served with hot pepper and snow peas, the pork with bamboo shoots and scallions.

Amazingly, there are 100 selections in the menu. There are selections for weight-watchers and vegetarians. Those who have problems with monosodium glutamate (MSG) may request that the ingredient not be used in preparing the dish.

The tofu banana is popular for dessert, and a banquet favorite is the rice pudding cake made from sweet rice ordered from New York. This item is decorated with dates,



Forbidden City for exquisite cuisine

cherries, raisins, and almonds. Another famous item is Forbidden City Sweet and Sour Sauce. It consists of plums, apples, oranges, and pineapple.

It is easy to see why For-

bidden City always ranks first among Indianapolis restaurants. Forbidden City is open seven days a week, and reservations are suggested for weekends.

Salvatore's — Italian style

Continued from prev. page
Dinner is from 5:00 p.m. to 10:00 p.m., Monday through Thursday and open until 11:00 p.m. on Friday and Saturday. Sunday hours are

5:00 p.m. to 8:30 p.m. Carry out is available.

In all, Salvatore's Ristorante is one place that deserves the regular patronage of the entire north side.

*Join us
at the
Junction.*



For dining or entertainment, the Indianapolis Marriott is the place to be.

Our Durbin Junction Restaurant serves delicious breakfasts, lunches and dinners seven days a week in a charming turn-of-the-century railroad atmosphere. And our Sunday Brunch is a special treat for the whole family.

And when you're looking for exciting nightlife, our Gandy Dancer Lounge sizzles nightly with great cocktails and dancing.

Join us for a fine meal or a fun evening. And let us treat you to the personalized service you expect from a Marriott.

*Marriott People
know how.*

INDIANAPOLIS **Marriott**

7202 East 21st Street, Indianapolis, Indiana 46219 (317) 352-1231



Alice and Jim Adams

Adam's Rib — "Healthy Heart-y Meals"

Zionsville is the home of Adam's Rib, a cozy place that offers many unique and delicious temptations for dinner. Family owned and operated since the beginning in 1973, Adam's Rib at 40 S. Main Street has since received many awards for what they offer.

Jim and Alice Adams extend an open invitation to join

them for dinner at Adam's Rib Restaurant. Their serving hours are Monday through Thursday, 5:30 p.m. to 10:00 p.m., and Friday and Saturday, 5:30 p.m. to 10:30 p.m.

Something new is being added at the Rib — "Healthy Heart-y Meals." You may have your choice of a 4 oz. broiled fish with salad and

Continued on next page

The Photographs for Durbin Junction, Grisanti's, Midtown Cafe, Salvatore's, Victorian Tea Room and Walter's Restaurant were developed courtesy of

One-Hour Photo Pops

at their downtown location, 15 North Pennsylvania St. The Post and Opinion appreciates their prompt service.



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Full Service

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Invitations

Consulting

Specializing in

New American Cuisine

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References upon request*

Marriott offers

"American Favorites"

"When you see the name Durbin, you can be assured you'll find only the finest quality service and hospitality."

This is the creed of the Indianapolis Marriott Hotel — something you can be sure of every time you visit whether you dine at the Durbin Junction, enjoy a weekend "away from it all," or organize a private party in one of the many banquet rooms.

The Durbin Junction in the Marriott Hotel is just east of Shadeland on 21st Street. It's easily accessible from all over central Indiana, from both I-70 and I-465.

You'll really enjoy the Durbin Junction turn-of-the-century decor.

Begin your evening feast with an appetite-tempter like Shrimp Cocktail, Oysters on the Half Shell, or Potato Skins. French Onion Soup is also a big favorite.

Then, get down to business with a tender steak. Durbin Junction has always been famous for Filet Mignon, New York Strip, and (on Sunday and Monday), Prime Rib. Or consider Steak au Poivre — tenderloin tips, sauteed green peppercorn, Pommery mustard and cognac.

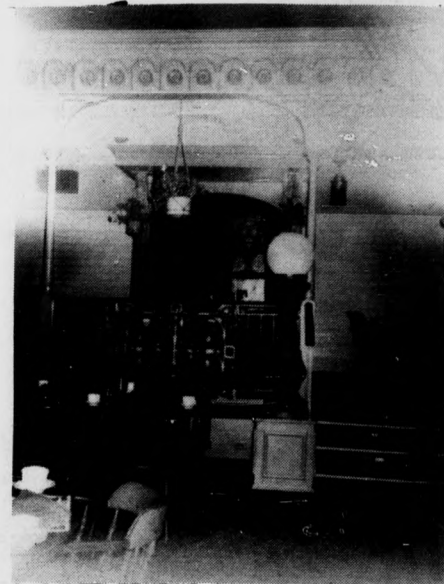
Other entrees include Orange Roughy and Deep Fired Shrimp, and combinations like Filet and Lobster Tail or Prime Rib and Lobster Tail. Chef Sargeant even offers a daily menu that includes several Fresh Fish of the Day meals, Pasta entrees, and more — and this list is changed daily for variety. These meals are served complete with salad bar, fresh vegetables, potato and fresh baked bread.

Shoney's — hospitality

Continued from page IN 2
p.m., Saturday through Sunday.

The Shoney's menu features a senior citizen menu, which includes all the popular regular items at a discounted 10% off the regular price.

Other services include carry outs and, if you have a special meeting or special event, the Shoney's back dining room can be reserved at no charge. So come in and enjoy Shoney's southern hospitality next time you and your family are in the area.



The Durbin Junction of the Marriott Hotel

A new feature recently added to the schedule — the Seafood Buffet. Offered on the third Friday of every month, it consists of the finest

est quality seafood items available for only \$15.95.

Looking for something special to do on Sundays? Try

Continued on page IN 8



814 Broad Ripple Ave.

253-1141

"Continental Cuisine"

Specializing in the finest steak, chicken, seafood and pasta dishes!

LIVE JAZZ!

Fri. & Sat. 11-3

Sunday 6-9

Piano, Jeff Reed

Mon.-Fri. 6-9:30

Late night menu available during Jazz

Lunch 11-3 Mon.-Sat.

Dinner 5-10:30 Mon.-Thurs.

5-11:30 Fri.-Sat., 5-9:30 Sunday

Daruma offers

Sushi or Sashimi

The best Japanese restaurant in Indianapolis is in Pyramid Place Shoppes at 86th and Michigan Road. Daruma offers authentic Japanese cuisine and features Chef Tominori Okugawa at the sushi bar.

Oku, as he is known to customers and employees, trained in Japan for three years to master the art of sushi preparation and presentation, and Northsiders are rapidly becoming converts to the Japanese delicacy — sushi or sashimi. Sushi, Oku explains, means rice. Sashimi means means raw fish. At a sushi bar, raw fish served atop mounds of marinated rice is sushi or served alone is sashimi.

For the very timid, Oku recommends the California roll because it does not contain raw fish. Crab meat, avocado slices and egg are arranged atop the marinated rice and seaweed before it is rolled in sesame seeds and sliced jelly roll style. The pieces are then dipped into soy sauce into which a small amount of wasabi, a green horseradish



Daruma's — Authentic Japanese Cuisine

paste, has been mixed.

You can sit at the sushi bar and watch Oku work his magic, or if you're not ready for raw fish you'll still in luck. The Japanese cuisine is superb and you can adjourn to Daruma's main dining room which is one of the truly beautiful dining areas in town. Be prepared, literally, to take off your shoes and relax on cushions placed on the floor around your table.

For comfort's sake, this is not true tatami seating, because a pit hidden beneath each table provides ample room for stretching your legs, while still giving Daruma the feel of authentic Japanese dining.

Daruma is open for dinner Tuesday through Sunday from 5 p.m. to 11 p.m. and reservations are encouraged. To make reservations call 875-9727.



The Victorian Tea Room

Elegant dining at Victorian Tea Room

At the corner of Cedar and Elm in Zionsville sits a two-story house/restaurant where once you have entered, you feel as if you are in the 1800's. Lace curtains cover the windows, Haviland china, cut crystal, and ornate silver don the tables. Art and furniture from the period fill the rooms. This place is named, unsurprisingly, the Victorian Tea Room. Owner Brenda Ballengee

says, "It's a place for people to come and feel as if they are present during one of our more elegant periods. When I decided to open a restaurant, I knew I wanted that kind of atmosphere."

Brenda Ballengee and employees, dressed in vintage clothing and jewelry, serve lunch from 11:30 a.m. to 2:00 p.m. Tuesday through Saturday. Chef Daniel Sineau,

Continued on page IN 10

*The Finest and Most
Innovative Italian Dining
in Indianapolis...*
...in an intimate atmosphere

We cook with simple ingredients, always the freshest and best available. Combined, they retain clear, fresh, but unique flavor



844-9144 • 86th & Ditch
Reservations and carry-out
Lunch — Mon.-Fri. 11:30-2
Dinner — Mon.-Thurs. 5-10
Fri. & Sat. 5-11, Sun. 5-8:30

Adam's Rib — Heart-y

Continued from prev. page
low calorie dressing, new potato or rice, and plain vegetable with only 335 calories. Also available are a 4 oz. broiled chicken at 360 calories, or a 4 oz. grilled steak with salad and rice at 405 calories.

Char-broiled seafoods are ever so popular and Adam's Rib has many of your favorites, such as fresh Swordfish, fresh tuna, and a new and exciting fresh Mahi-Mahi with roasted red pepper butter.

Mainstays such as Prime Rib and the ever-popular fresh Scrod remain house favorites.

Leave room for desserts — they're all homemade at Adam's rib and sinfully delicious.

Wine is offered by the carafe or glass, and beer and cocktails are available anytime.

Adam's Rib is a temptation you won't want to resist.

御花園

THE FORBIDDEN CITY
Hunan, Szechuan & Mandarin Restaurant

The subdued atmosphere and extraordinary Chinese Cuisine makes Forbidden City number one in Indianapolis! Forbidden City features the finest Hunan-Szechuan and traditional dishes prepared by master chefs with authentic flair!

Announcing 30 lunch specials

All include: Choice of three soups, egg roll, steamed or fried rice, added entree — changes week to week.

We do Chinese catering for your special occasions — on or off premises!

Dinner Entrees priced \$4.95 to \$10.25
served till 10 p.m. Sunday - Thursday
till 11 p.m. Friday and Saturday

Everyday Luncheon Special
\$3.25 to \$4.25
Cocktail Specials

Glenlake Plaza
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Our chef from
Washington, D.C.,
William Hsu, has
received
FOUR
STARS.





At Grisantis, Italian dining is more than just a memorable experience...it's a family tradition. From pasta to seafood, chicken to veal, beef to Italian sausage, our specialties go on and on. And each dish we serve merits a superior rating by the toughest critics of all: the Grisanti family itself. Grisantis is located at 8651 Castle Creek, Parkway East Drive, Indianapolis.

Durbin Junction

Continued from page IN 6
the Durbin Junction Brunch, serving a wide variety of breakfast and dinner entrees, salads and desserts. There's always plenty to enjoy, offered from 10:30 to 2:30 for just \$8.95.

Live entertainment is a favorite aspect of the Durbin Junction and the adjoining (but separate) Gandy Dancer Lounge. Monday and Tuesday evenings you'll also hear the marimba; Wednesday and Thursday a harpist performs, and Friday and Saturday you may relax with the live piano tunes.

Catering facilities are available for any type of occasion, and Food and Beverage Manager Dave Durbin further proves his artistry in this category. The recently completed main ballroom is a magnificent sight, with ceiling chandeliers and colorful carpeting. The room can accommodate groups over 1,000. Of course, other rooms are also available, for almost any size group you can imagine.

Call now for more information, or to reserve your space. The number is 352-1231.

"MARRIOTT PEOPLE KNOW HOW."

In addition to a regular menu, on June 1st Marriott Hôtels and Restaurants will launch a historic food and beverage program. A new lunch and dinner menu called American Favorites will be available in the Durbin Junction restaurant from June 1st or November 30th.

The program is historic for many reasons. First, Favorites is a joint effort involving 10 major food and beverage sponsors. The American Favorites menu will offer 12 original recipes. We learned from our research that people want flavorful foods at moderate prices. "We have incorporated 20 food trends into the menu — from grilled foods to spicy foods, ethnic and reduced calorie foods.

The American Favorites lunch and dinner entree items range in price from \$5.95 to \$12.95, and include contemporary favorites like Mexican Pizza and California Futtata and low-calorie Cheesecake. The American Favorites menu will be available at 85% of all Marriott Hotels and restaurants in the continental U.S.

Find heritage at

Dodd's Town House

Expecting good food and good service is elementary when dining out. However, the customers at Dodd's Town House Restaurant, 5694 North Meridian Street, are conditioned to receiving the very best. David and Rita Dodd refer to their clientele as guests. Their motto is to receive them and treat them as if they were guests in their home. The atmosphere upon entering Dodd's is one of cleanliness and old fashioned hospitality.

David's steak expertise is well known. "I start with quality meat, and prepare it with tender loving care." The seafood served at Dodd's is reputed to be the best in town. And, of course, the favorite of many persons is good old home fried chicken; this is an every day topic of conversation at Dodd's. "You'll find no frozen french fried potatoes at our restaurant. We peel and prepare our own daily."

The Dodd heritage in the restaurant business dates back to 1944 when the original Chick Rib opened on East 62nd Street. Grandparents Claude and Ruth started with an idea, little knowing that Jim and Betty (Mom and Pop as they're called by many) would instill so much enthusiasm, perse-



Dodd's Town House: Heritage of family dining

ance and faith in what has become a tradition synonymous to the Dodd name.

The original "Flag Pole" restaurant located in Carmel soon became outgrown and the time for expansion was at hand. In 1962 the present location on North Meridian was opened, and for a short period of time there were two restaurants in operation.

"Though semi-retired, my mom and dad are still active in the operation of the restaurant, as are our children," said David. It began and still is a family business. "My mom and dad still bake pies. They both seem to have a real insight into the way to cater to the wishes of the public."

The success after four generations of Dodd's Restaurant entrepreneurship prompted David and Rita to follow in his parents' footsteps and open Dodd's Gourmet Hamburger Restaurant in the Claypool Court. After being open for only a few months they are extremely satisfied with their progress.

With people such as Rita and David Dodd on the move in our Indianapolis business world, it's quite obvious that our future is in good hands — and they are doing it with dignity, honesty and sincerity.

David and Rita, continuing the tradition, were a pleasure to interview.



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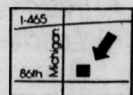
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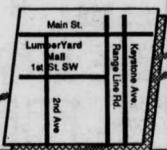
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Hasten forecasts funding for Academy by Federation

Controversy is mellowing into harmony between the Hebrew Academy of Indianapolis and the Federation, Academy president Hart N. Hasten says.

The Academy now has students who benefit from \$55,000 in scholarships provided by the Federation. That helps, but it has not settled the basic issue — insistence by the Academy that the Federation should also contribute to the day school's operating expenses.

Hasten said it is only the "old guard" among the Federation's executive committee who oppose funding Academy operations — and that the majority has come around to his way of thinking.

"If a vote could come up today, I would say the majority would vote for support," Hasten said. He said he expects the Federation to provide operational funding support for the 1987-88 school year.

"We have requested at least \$100,000. Whether they're going to act on it is another story," Hasten said.

As for the \$55,000 —

"That's not money for the Academy. That's money for needy children who want to go to the academy," he said.

He said it is unfortunate that the Federation still has some people high on the executive committee who oppose what they call "parochial" education.

"We don't think of our school as parochial. We accept children of all denominations as long as they're Jewish," Hasten said.

"All the rabbis have their children in our school. I don't think that (parochialism) is an issue anymore."

Hasten said it has been shown all over the nation that afternoon programs don't work as well as day schools. Only in Indianapolis is there a day school not supported by the local federation, he said.

"We had to establish it ourselves 16 years ago because the Federation didn't do it," he said.

Of course, while the day school was established in response to a perceived need, Federations don't establish day schools.

Afternoon programs such as the Bureau of Jewish Education also serve a good purpose, Hasten said.

"We think that they should continue to exist too. But we are more complete. We are putting the Jewish and the secular education on the same level."

For the dollar spent, he said, afternoon programs nationally cannot match the day schools.

Other communities, he says, "have all come to the same conclusions and realized, if you want a child to have a good Jewish education, it is only through day schools."

Hasten's assertion that Indianapolis is the only community in the country where the Federation does not support the day school is wrong on two counts, accord-

Continued on page IN 11

Sweaty leagues offer summer fitness at JCC

Those of you who want to get fit or stay fit this summer should head for the Jewish Community Center.

"Summer sweaty leagues" for both adults and high school students are forming for hoops-minded people who feel basketball in Indiana is more than just a wintertime diversion. The JCC's summer basketball leagues are "four-on-four" games starting June 8, for six weeks, from 6:45 to 8:45 p.m., Mondays. The fee is \$12. Players should register at the front desk.

Clark Kellogg of the Indiana Pacers will serve as the instructor at the "Star of Stars" basketball camp, 9-noon, Aug. 10-14. The camp is open to boys and girls entering grades 3-8, and the fee is \$70. Call Rod Hofts for more information at 251-9467.

JCC is offering three karate courses. Jean-Pierre De-

caudin teaches a 12-session course in "Basic karate and self-defense," open to men, women, and children. Classes meet 6:30 - 7:30 p.m., Mondays and Wednesdays, with a fee of \$27 for members and \$48 for non-members. Those who already have at least 3 months experience in karate will be interested in JCC's 12-session "Advanced karate and self-defense" course, which meets 7:30-8:30 p.m. Mondays and Wednesdays. The class is also taught by Mr. Decaudin, and has the same fee schedule as the basic course. "Karate for kids" meets 5 p.m.-5:45 p.m., Mondays and Wednesdays. The 6-session course for children ages 4-6 has a fee of \$14 for members, and \$24 for non-members. All JCC karate courses will be taught twice this summer, with courses starting June 8 and July 20.

Continued on page IN 11



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Brodey, Berns, Backer, Blain clans find joy

By GISELA WEISZ
255 5019

GENERATIONS: There was a surprise birthday party in Scottsdale, Ariz., for Norm Brodey. At the invitation of Lil, his wife,



the family gathered and surprised him on his 75th.

From Indianapolis traveled Norm's sons and their families, Susie, Barry, Sari Zachary and Ali Brodey, as well as Ronnie, Penni, Jami, Allison and Cary Brodey. Sister and her family Barbara, Alan, Jennifer, Erica and Ann Cohen came from Atlanta, Ga.

For the long Mothers Day weekend the family sat around the pool and enjoyed each other's company. Lil's sister and her husband Edna and Al Johnson gave a dinner Sunday in their home in Scottsdale. The third and fourth sisters, Zelda Siegel and Royce Rich, were there to celebrate too.

NEXT WEEK IN JERUSALEM: The daughters of Susan and Larry Berns, Jennifer 12, and Meredith 13, will have their B'nai Mitzvot in Jerusalem on June 13. The temple in Jerusalem is called Mevakshe Derech. The two grandmothers, Sylvia Katz and Edith Kopfstein, will attend the celebration. Rabbis Sasso with a group of 40 people from the Beth El Temple will be in Israel at the time of the

b'nai mitzvot. Congratulations!

VISITORS: The son and daughter-in-law of Shirley and Herb Backer, Anita and Howard Backer with their baby are coming to spend a few days with his parents in Indianapolis.

THE GRADUATE: On the weekend of May 16, Daniel Blain graduated with honors from Washington University in St. Louis. His parents and grandmother, Sylvia and Mike Blain and Betty Moser attended the graduation festivities. Daniel has been accepted at Hebrew Union College in Los Angeles. Congratulations!

IT IS A SMALL WORLD AFTER ALL: Fay and Juli Dorfman visited Phoenix and vicinity for a few days. They also took a side-trip to the Grand Canyon, where they dined in the El Tovar Restaurant. While they enjoyed the magnificent climate and views of this God-given country, they listed an encounter that—according to Fay and Juli—seemed equally impressive to them.

Talmud students always study in pairs, they bounce off of each other their newly acquired knowledge and sometimes they are paired

together for years.

The Dorfman's attended Shabbat service in Temple Beth El at Scottsdale and when they introduced themselves to the rabbi—Rabbi Jerry Lauderbach—they discovered that during his student years Rabbi Lauderbach was the talmud study-mate of our own cantor from B'nai Torah, Ira Schnall!

IT'S GREEK: Sylvia Katz, after attending the b'nai mitzvah, of her granddaughters in Israel, will take a cruise around the Greek Islands.

NEWCOMERS: Russian emigrants Yelena and Lev Pevzner will be together with their family soon. Their 42-year-old son, Alexander, an electronics engineer, their daughter-in-law, Galina with their 18-year-old granddaughter,

Yelena, are out of the Soviet Union. Soon they will arrive from Leningrad to Indianapolis to join the elder Pevznerners here. Congratulations!

YOU GOTTA HAVE HEART: A cardiologists' conference in Holland recently was attended by June and Charles Fisch and Joan and Douglas Zipes.

EYE OF THE BEHOLDER: The granddaughter of Emily and Harold Berger, Jill Berger, won a beauty contest in Fullerton Calif. As the first prize winner on May 10, she was named "Miss Photogenic."

WHILE WAITING: "Melavah Malka" means farewell to Queen Shabbat and it is usually celebrated with social gathering and

Continued on page IN 12

COMMUNITY CALENDAR

SATURDAY, JUNE 6

10:00 a.m., Debra Bornstein bat mitzvah, Beth-El.
10:00 a.m., Jason Bier bat mitzvah, IHC.

SATURDAY, JUNE 13

10:00 a.m., Sandra Lee Friedman bat mitzvah, IHC.

SATURDAY, JUNE 27

8:30 a.m., Shabbat luncheon, UOHC.
10:00 a.m., Wendy Bergida bat mitzvah, IHC.

SUNDAY, JUNE 28

12 noon, Community-wide Sisterhood luncheon, UOHC.

TUESDAY, JUNE 30

7:30 p.m., Jewish Family and Children's Service annual meeting at JCC.

(Event sponsors please note: Deadline for placement of notices is Wednesday of week prior to publication date.)

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Victorian Tea Room

Continued from page IN 7

a native of France and a restaurateur for 23 years, prepares a 5-course meal for each day. In the afternoon from 2:00 to 4:00 p.m. you can relax with European coffees, hot or cold teas, lemonade and finger sandwiches and pastries.

The Victorian Tea Room can be reserved for meetings, receptions, or small parties. Parking is no problem. Because of the great popularity the Victorian Tea Room has received since its opening in April, reservations are suggested.

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Sweaty leagues offer fitness

Continued from page IN 9

Summer racquetball leagues begin the week of June 8, lasting for 8 weeks. Leagues are set up for men of "B" and "C" rating, and women of "B" and "C" rating. The fee is \$10, and players should register at the basket room.

Tennis instruction starts June 16 and July 14. Fee for the 8 session class is \$24 for members, and \$32 for non-members. Classes meet Tuesdays and Thursdays in five sections. Ladies beginners 11 a.m.-noon; Beginners age 8-11 noon-1 p.m.; Beginners age 12 and up 1 p.m.-2 p.m.; Adult beginners mini-clinic 5 p.m.-6 p.m. Tuesdays only; and Adult co-ed 6 p.m.-8 p.m. Tuesdays only. Tennis players are also reminded that the men's and women's locker rooms have been switched this year.

A 16-session gymnastics course starts June 9. The beginners class for ages 5-10 meets 4:30-5:30 p.m., while the class for intermediates and advanced students meets 5:30-6:30 p.m. Classes are on Tuesdays and Thursdays and have a \$24 fee.

There's a "Waterobics" class taught by Paula Rosenthal. The fee is \$24 for members, and \$36 for non-

members. Waterobics is taught in two sessions. One class starts June 8 and meets Mondays and Wednesdays 9:10-10 a.m., and one starts June 9 and meets Tuesdays and Thursdays 7:30-8:15 p.m.

JCC offers several different types of "solid-ground" exercise classes as well, which are ongoing in nature. "Jazzercise," taught by Debbie Grace, meets at 5:30 p.m., Mondays and Wednesdays. The fee is \$2.50 per session if paid monthly in advance, or \$3.50 per session for walk-ins. "Cherri Jaffee's co-ed body conditioning workout" is held 5:15-6:25 p.m. Tuesdays and Thursdays. The fee is \$3 per session if paid monthly in advance, or \$3.50 per session for walk-ins. "Dance for your heart" meets 6-7 p.m., Tuesdays and Thursdays, and is instructed by Rita Martin and Rhoda Stewart. The fee is \$2.25 per session for members, or \$2.75 per session for non-members if paid monthly in advance, or \$3 per session for walk-ins. "Stretch and kvetch" meets Mondays, Wednesdays, and Fridays 9-9:50 p.m. The fee is \$1.50 per session if paid monthly in advance, or \$2 per session for walk-ins.

Funding for Academy

Continued from page IN 9

ing to Harry Nadler, executive director of the Federation.

"We do support the day school," Nadler said. He said the \$55,000 in scholarship money is money the Academy does not have to raise elsewhere, which frees up that amount for other uses.

Secondly, Nadler said, there are other communities where day schools are not supported operationally, or where some day schools are not supported, or where the support — as here — is in the form of providing scholarships.

Nadler said he has no idea whether Hasten is correct that a vote taken today would favor operational funding support for the Academy.

The committee has "50 or so" members, Nadler said. He said there is a pending constitutional amendment for

the Federation that probably will cut the committee to 27 members if it passes along with adoption of the entire constitutional change some time in mid-June.

Nadler said the proposed new constitution has been circulated to the board of directors which will consider that issue and thornier ones he was not prepared to reveal at this time.

Even if an executive committee of either size supported Hasten's view, Nadler said, the board of directors is free to reject the committee's recommendations and has done so in the past "as he (Hasten) well knows."

The amount of funding would be a separate issue to be weighed by the budget allocations committee of the Federation, just as that committee determines how much money to allocate for scholarships.

Dinner, singer set at IHC

Indianapolis Hebrew Congregation is hosting a Temple Shabbat Dinner, Friday, June 12. Kabbalat Shabbat begins at 5:45 p.m., followed by dinner and folk singing with Elaine Sandy.

Cost per person is \$4 and each family is asked to bring a salad or dessert to share. Reservations are due June 5 at the IHC education department.

Leah Mordoh to be bat mitzvah

Leah Stacey Mordoh, daughter of Sol and Shariette Mordoh, will be called to the Torah as a Bat Mitzvah, June 13, at Congregation Kol Ami, Tampa, Fla.

The Mordoh family were longtime residents of Indianapolis who moved to Tampa three years ago. They retain many ties in the Indianapolis area.

Leah is in the gifted students program at Ben Hill Junior High School, where she is entering 8th grade. She will continue her Jewish education in Tampa by attending Hebrew High School at Kol Ami.

The Mordohs are planning a traditional shabbat dinner for Friday evening, and a luncheon reception at Rusty Pelican Restaurant on Saturday. Indiana guests expected include Leah's uncles, Mr. Alvin and Mr. Leon Mordoh, both of Indianapolis, and Leah's brother, Mr. Gilbert Mordoh of Bloomington. Other Indianapolis based guests expected are Linda Mordoh, Sam Epstein, Paula Lowry, and Vicki Helmer.



Leah Mordoh

Indiana rabbi on Chicago board

CHICAGO — Rabbi Michael Weinberg of Temple Israel in Michigan City, Ind., has been elected for a two-year term to the executive committee of the Chicago Board of Rabbis.

The election of officers was at the annual study session and meeting of the Rabbis Thursday, May 21 at Northwest Suburban Jewish Congregation, Morton Grove, Ill.

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JCC celebrates 30th anniversary

The Jewish Community Center Association is celebrating 30 years on Hoover Road, with their 30th Anniversary Picnic and 1987 annual meeting. The event will be held at 3 p.m., Sunday, June 7 at the Center, at 6701 Hoover Road, Indianapolis.

Activities begin with the Rededication of the swimming pool at 3, along with a Pan Am children's dance, synchronized swimming, clown diving, games, and family fun. (Bring your swim suits!) Election of board members will take place at 4, along with the presentations of the Bella Wolf Memorial Award, the Martin L. Larner Leadership Award, and other special presentations. There will be a musical review by the JCC staff, and a membership drawing for new and sponsoring members. A chuckwagon dinner at 5 p.m., will feature barbecued chicken and beef stew.

Carib. cruise is Center prize

A Caribbean cruise for two is top prize in the Jewish Community Center's membership drawing, currently in progress. New members who sign up now through June 7 and current or new members who sponsor a new member, will receive a chance in the drawing for each person sponsored.



IHC announces '87 confirmands

On Monday, June 1, the Confirmation Class of 5747 met for a special Awards Service at which time several presentations were made.

On Tuesday, June 2, the following students were confirmed:

Laura Alt, daughter of Monroe and Rose Alt; Jason Ancel, son of Jerald and Gayle Ancel; Dan Chudnov, son of Ben and Marcy Chudnov; Michael Drexler, son of Dr. Leonard and Geri Drexler; Jeffrey Engel, son of Andrew and Irene Engel; Brian Epstein, son of Robert and Louise Epstein; Renee Goldstein, daughter of Nathan and Bonnie Goldstein;

Benjamin Kaseff, son of Larry and Rachetta Kaseff;

Leslie Klein, daughter of Gene and Sally Klein; Jeremy Koppel, son of Dr. Gary and Nancy Koppel; Debbie Kort, daughter of Stephen and Donna Kort; Stacey Linkon, daughter of Myra Seeburger; Jeremy Mendelson, son of Tilden and Cathy Mendelson; Emily Mitchell, daughter of Dr. Michael and Connie Mitchell; Jon Mordarski, son of Sheila Mordarski and Richard Mordarski; Doug Nagel, son of Alfred and Myrna Nagel; Andrew Nisenshal, son of Paul and Ruth Nisenshal; Joseph Pockrass, son of Arlen and Evelyn Pockrass; Ellen Rothbard, daughter of Janet Rothbard and Lewis Rothbard;

Julie Safer, daughter of

Carol Rodholm and Dr. Arthur Safer; Jon Schildcrout, son of Dr. Sigmund and Terry Schildcrout; Jenny Seigel, daughter of Judith Seigel and Michael Seigel; Janet Sharp, daughter of Michael and Phyllis Sharp; Julie Spitzberg, daughter of Dr. Dan and Marilyn Spitzberg; Jeff Steinberg, son of Dr. Mitchell and Lori Steinberg; Jared Strauss, son of Jerry and Susan Strauss; Michael Taisch, son of Ron and Cathy Taisch; Randall Warkel, son of Dr. Raphael and Harriet Warkel, and Giles Yassin, son of Robert and Marilyn Yassin.

CONFIRMATION AWARDS

The Kroot Family Award for Academic Excellence —

Benjamin Kaseff and Leslie Klein.

The Sarah Wolf Goodman Award for Creativity — Jeff Steinberg

The Eva Oppenheim Bornstein Award for Character and Leadership — Michael Drexler and Stacey Linkon.

The OVFTY-tute Award for Overall Contribution to the Confirmation Class:

Etta Platt Fund: Jenny Seigel and Randall Warkel.

Robert H. Marks Fund: Jeremy Mendelson and Emily Mitchell.

Nathan Levin Fund: Brian Epstein, Renee Goldstein, Jonathan Mordarski, Andrew Nisenshal, Joseph Pockrass, Julie Safer, Julie Spitzberg, Michael Taisch, and Giles Yassin.

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Gisela

Continued from page IN 10

refreshing studies. In the home of Judy and Stephen Leapman enjoying the refreshments, spiritual and otherwise, listening to speaker Rabbi Herbert Bomzer, Flatbush; were Miriam Atlas and her guest from Petach Tikva, Israel: Miriam Furst; Sylvia and Mike Blain, Esther and Joe Epstein, Dorothy and Sheldon Friedman, Etana and Alan Friedman, Rabbi Chaim Fischweicher, Nora and Harry Goldstein, Chasidah and Hermann Levi, Rabbi Leo Mordkoff, Ruth and Leon Nitzun, Esther and Rabbi Robert Schwartz and others. The subject of Rabbi Bomzer's talk was "Is Messiah on its way?"

JEWISH NATIONAL FUND

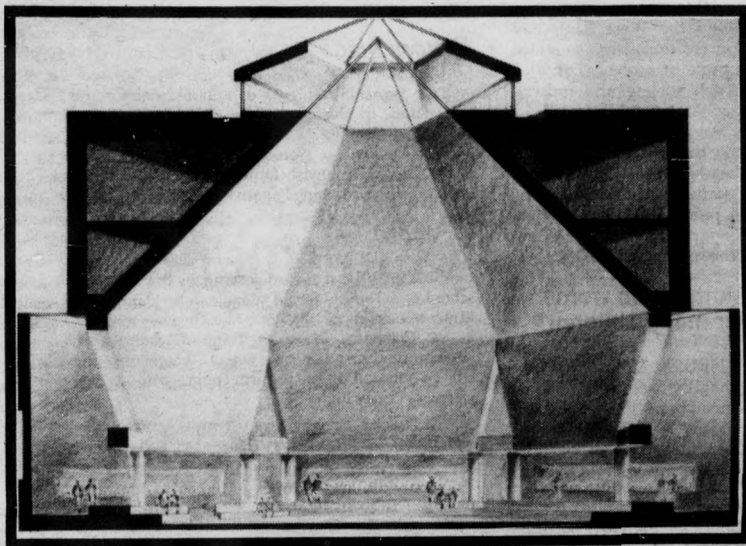
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U.S. Holocaust Memorial design is rejected

Page NAT 2

This Hall of Remembrance which would be set 40 feet in front of the U.S. Holocaust Memorial at the Mall in Washington rises to a skylit ceiling and is graced with a wall for memorial candles and seats. It is designed as an area of contemplation and abuts past the line of buildings adjoining the Memorial.



S.A.'s JOANIE LOEV REVEALS ALL ABOUT THE 'WHEEL OF FORTUNE'

Story on page 2
under Names in News

Law of Return change try is now inevitable

JERUSALEM — One part of the deal in which Reform and Conservative converts will be rejected as automatic Israeli citizens became fact as Rabbi Yitzhak Peretz, head of the Shas Party, returned to the Cabinet. The Shas Party's seats in the Knesset give Prime Minister Shamir the necessary votes to thwart the efforts of Foreign Minister Shimon Peres to dissolve the present unity government. In return, Shamir promised to put through within 60 days the change in the Law of Return

calling for confirmation by the Chief Rabbinate of all converts who seek Israel citizenship.

Meanwhile, Hadassah, which had not been included in the original list of 21 national Jewish organizations who are opposed to any change in the Law of Return (P-O, May 27) sent letters to both Shamir and Peres stating that "Any action to amend the Law of Return threatens Jewish unity and weakens the sense of solidarity that binds the Jewish people to Israel."

Can Peres believe Herut or Tikkun

NEW YORK — Shimon Peres learned from The New York Times Monday that he has the support of Tikkun Magazine, which headed its subscription-solicitation advertisement with, "Dear Shimon Peres, Foreign Minister of Israel, We Support Your Efforts to Get Israel Out of The West Bank." The ad by the bi-monthly asserted that occupying the West Bank had spurred terrorism, generated a cycle of violence, divided Israeli society and radicalized Arabs within Israel.

An ad in the same paper only two weeks ago told Peres that he was acting without Israeli government authority in pursuing preliminary international Middle East peace conference.

Mothers no worse for many children

JERUSALEM — The rule generally accepted that a woman bearing more than six children is endangered was discounted in a paper presented by Dr. Arthur Eidelman of Shaare Zedek Medical Center to an American Pediatric Society convention in Washington. He reported on a two-year study which found no significant differences as between women with small and large families.

Eidelman said that most previous studies of large families were conducted with American or African women from impoverished families, who had little or no prenatal care, a bad diet and often delivered at home.

bers shortly.

The Museum has had its share of problems, one of which is the slow progress in fundraising the needed \$100 million. So far, less than \$50 million has been pledged and only less than \$15 million actually is in the till. Also, when Elie Wiesel, one of the main leaders, withdrew, that shock was not too severe, but was felt.

U.S. Holocaust design rejected by officials

WASHINGTON, D.C. — The U.S. Holocaust Memorial Museum continues to have its problems as its architect's design was rejected by the U.S. Fine Arts Commission because it clashed with the neighboring structures on the Mall and was too far forward. The designer, James I. Freed, expressed disappointment, but another try will be made by Museum officials to Commission mem-

3 Israeli tours; single parents one

NEW YORK — Banking on the success of its previous singles tours to Israel, the United Synagogue of America (Conservative) has scheduled three summer 14-day

tours to Israel, one of which will be for single parents and their children. The other two are for ages 22-35 and ages 35-60. Dates are Aug. 10 to Aug. 23.

Lovely winner

The first page of the Sunday Magazine of the San Antonio Express-News was graced recently with the photogenic face of Joanie Loev, who on the inside of the magazine, told of her experience in winning \$2,950 on the Wheel of Fortune TV show. She and husband, Dr. Irv Loev, are active members of B'nai B'rith's Married Couples unit in San Antonio. He is the author of "Conflict Means I Love You," and is a famous marriage counsellor, while the exuberant Mrs. Loev teaches, among her other activities.

History made

Two Jewish Presidents of nations met for the first time in history when President Chaim Herzog welcomed President Eric Arturo del Valle, President of Panama, to Israel. del Valle is the scion of a Jewish family that fled the Spanish Inquisition, reaching Panama via Holland.

A record

What may be a record-serving in the religious school of a Temple for 50 years, can be claimed by Mrs. Sherman E. Miller. She began teaching in the Religious School of Temple Adath Israel, Lexington, Ky., when she was 17 years old. She will be honored by the Reform congregation at services this Friday night.

Thanks to their wives

When British Prime Minister Margaret Thatcher and her husband, Denis, were visiting Israel recently, they met Anatoly Sharansky, and the two men found themselves together at a reception. "You know," said Sharansky, "we have something in common," referring clearly to the activity of his wife Avital. "What's that?" Thatcher asked. "Both of us," came the reply, "you and me, are in Israel thanks to our wives."

Short notes

Barbra Streisand is releasing her first live full-length album in 20 years. It comes from "One Voice," a Home Box Office show taped last September. It was in 1967 that her first live full-length recording was made from her Central Park Concert of that year. Former Federal Reserve Chairman Arthur F. Burns, 82, is recovering from triple bypass heart surgery. Senior Editor Morton Kondracke has been named host of the PBS show, "American Interests."

P-O is not in cahoots as Irving Berlin named

Post and Opinion readers who participate in trying to divine who the Mystery Person is each week might well suspect that Joyce Levi of Indianapolis is tipped off by some staff member as to the right guess because once again she correctly named Irving Berlin on only two thin clues.

Berlin was born in Russia and brought to the U.S. at the age of five (first clue).

He was awarded the Presidential Medal of Freedom in 1977 (second clue).

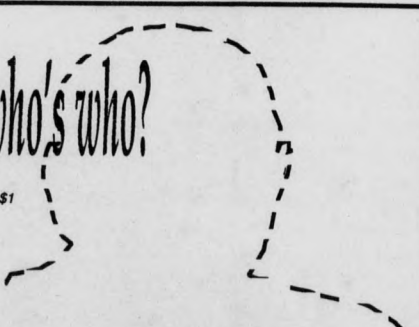
Berlin's career is studded with successes, and he was awarded the Congressional Gold Medal for his "God Bless America," which is a close second to the national anthem. He will celebrate his 100th birthday next year.

He has over 800 songs to his credit.

CONTEST

Do you know who's who?

The mystery person earns more than \$1 million a year.



The winner of the Post and Opinion Contest will receive a free copy of "Jewish Cooking Made Slim" edited by Marjorie Weiner and illustrated by Lea Gabbay. This unique cookbook shows how even the most luscious desserts, breads, pastas and other dishes can be prepared with fewer calories and still have great taste! Each week an additional clue to a well-known Jewish personality will be given. Responses must be made by mail. The first entry received wins.

On Pollard involvement

Reports point finger, no direct responsibility

NEW YORK — While the two reports on the Pollard case tapped top Israelis lightly on their wrists, insinuating that perhaps they knew more than they were willing to admit, there was a difference of opinion on the directness of any guilt.

One of Israel's strongest friends in journalism, William Safire, the New York Times editorial op ed columnist, did not precisely call the reports a whitewash, but he clearly was critical of the commissions. National Jewish leaders on the other hand were mostly solid behind the thoroughness of the findings. Only one, B'nai B'rith president Seymour Reich, called for the removal from the posts of the two Israelis who masterminded the Pollard spying — Rafael Eitan and Col. Aviem Sella.

The Eban report blamed Shimon Peres, now Foreign Minister, directly, but indicated direct responsibility. It said Peres bore the burden of responsibility because he was "first among equals."

The State Department's expression on the reports was

the hope that it would prevent similar spying by on the U.S. by Israel.

In another incident which cast doubt on actions of Israeli officials but showed that morality still remained high in the Israeli system, a former Israel Defense Force officer, Izat Nafsu was ordered released from prison where he was serving an 18-year sentence for espionage and treason. The Supreme Court ordered freedom for the Circassian who was sentenced in 1981 on a confession that was extorted by torture at the hands of the Shin Bet.

In its editorial on the findings, the New York Times did not retreat an inch from Safire's condemnation. It wrote:

"The Pollard report did not recommend punishment and Prime Minister Yitzhak Shamir welcomed it with shameless gloating: 'The mountain was really a molehill and the earth did not move.' Nevertheless, that molehill contained a devastating judgment that made liars out of Mr. Shamir and his senior coalition partners. Forget the shabby fiction that this was some sort of 'rogue operation.' The report insists that the Israel Government bore responsibility for recruiting a U.S. naval intelligence analyst as a spy and then, even after the scandal became public, promoting the recruiters."

The same editorial praised the Israeli Supreme Court for its judgment freeing Lt. Izat Nafsu stating that "there are not many countries whose courts open up such charges against intelligence. Shin Beth's actions brought Israel shame; Israel's judges bring it honor."

Dershowitz forms group for shorter Pollard term

By JEAN HERSCHAFT

NEW YORK — Calling the life sentence in prison imposed on Jonathan Pollard by the United States Government for espionage on behalf of the state of Israel "excessive," Harvard Professor Alan M. Dershowitz announced that he was forming a committee to press for a reduction in the sentence.

The internationally-renowned law professor made the announcement in an address as main speaker at the Boys Town of Jerusalem's 39th international tribute dinner at the Plaza Hotel, where more than 1,000 guests had gathered to honor Russ Berrie with the Gate of Jerusalem Presentation.

Dershowitz, whose most recent legal victory was the famous Supreme Court overturn of the Klaus Van Bulow murder conviction, stated that the punishment of Pollard for passing classified documents to Israel did not fit the crime...insisting that Pollard, "did not give United States bomb secrets to Libya," and that Pollard's espionage did not come anywhere near such a massive spy deal.

Meanwhile, Representative Stephen Solarz said, "Pollard committed treason, he deserves the full sentence the law imposed." The Brooklyn Congressman was the main speaker at the American Friends of the Hospital in Bnei Brak dinner at the Hilton Sunday evening.

Dershowitz went into a brief explanation of recent criminology involving Jews, noting that, "crime was the function of opportunity. With the broadening of opportunity inevitably for most people

to use for good, a small percentage used it for the bad. 25 years ago Pollard could not have gotten a job in a sensitive area with the government," he said.

Dershowitz placed a portion of the blame of the recent spate of white-collar crimes and government corruptions scandals involving Jews in part on the failure of Jewish education. "With the greatest of Jewish ethics, education hasn't done its job. That's the paradox of Jewish life in America today."

Turning to the Kapo issue...of Jews who brutalized fellow Jews as Kapos for the Nazis in concentration camps, Dershowitz stressed that a distinction had to be made. "They are not to be judged on the same basis as the Nazi perpetrators," he demanded. "While they must bear some blame, it must not be to the

degree imposed on Nazis," he said.

Dershowitz praised Boys Town of Jerusalem as a haven for youngsters from 40 different lands, providing a career and a framework of loving family and the highest of Jewish ethics.

Michael J. Scharf, President of Boys Town and Josh Weston, Chairman, delivered greetings. Russ Berrie had dedicated an electronics department at Boys Town in memory of his parents, Naomi and Nathan Barrie.

Israeli beer in U.S.

Undaunted by previous attempts some years ago, Maccabee beer will make an effort to invade the highly competitive U.S. market where it will be distributed by the U.S. wine-making concern Gallo.

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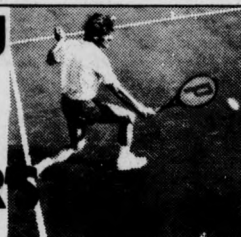
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Murphy to meet Soviet official

WASHINGTON, D.C. — The next step in the Middle East peace negotiations stalemate will be the meeting between Richard W. Murphy, Assistant Secretary of State for Near Eastern and Southern Asian Affairs, with his Russian counterpart, Vladimir P. Polyakov later this month. That is, if the Israel unity government isn't dissolved before then.

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STEVE LAWRENCE
and
EYDIE GORME
JULY 4th WEEKEND

Former Gov. Frank Licht succumbs to cancer at 71

PROVIDENCE, R.I. — Former Gov. Frank Licht died Saturday of cancer at the age of 71. He was elected to the state's highest post in 1968 and reelected two years later. He chose to return to his private law practice at the end of his second term. His nephew, Richard A. Licht, is presently Lieutenant Governor.

His first elected position was as state senator from

1943 to 1956. He withdrew to take a seat on the Superior Court and 12 years later left the bench to run for governor.

Both Yeshiva University and Hebrew Union College conferred honorary degrees on him. He was a past president of the Rhode Island General Jewish Committee. The Jewish Theological Seminary gave him its Herbert H. Lehman Ethics Award.

Arthur Sackler; famed arts patron

NEW YORK — Dr. Arthur M. Sackler, philanthropist and art patron, died at the age of 73.

He distributed the fortune he earned in medical advertising and a medical journal he launched to many institutions, including the Israel Museum. He was a founder of the Israel Philharmonic Orchestra.

The Sackler name is at-

tached to the Smithsonian Institution, Harvard University, the Metropolitan Museum of Art, and Beijing University, as well as the Sackler Sciences Center at Clark University, the Sackler Laboratory at Long Island University, Tufts and New York Universities and the Sackler School of Medicine at Tel Aviv University.

Rabbi Saul Spiro, ZOA executive

Rabbi Saul Spiro, World War II executive director of the Zionist Organization of America, died at the age of 81. He received his rabbinical training in his native Jerusalem before leaving in

1928 for the United States. He had been dean of the Teachers Training School in Pittsburgh and a supervisor of southwestern Pennsylvania Jewish religious schools.

Rabbi Mozeson dies at age 73

WEST ORANGE, N.J. — Rabbi Harold Mozeson, rabbi emeritus of the Jewish Center of West Orange, died at the age of 73. He served the con-

gregation for 34 years and was a former president of the Essex County Board of Rabbis.

Reclaim the Land! A Zionist Responsibility



Dr. Joseph Sternstein
National President
Zionist Organization of America

ZOA is proud of its lifelong association with the Jewish National Fund. ZOA founded the American Zionist movement in 1897, and we salute all those who have worked so hard since then to make Israel strong and flourishing.

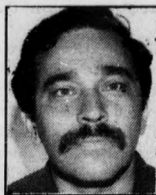
**ZOA is a platform
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Vote Slate #3**

The Zionist Organization of America

Lucy Wener repeats her triumph

By SHEL WALLMAN

Lucy Wener, a sophomore at the University of Georgia from Memphis, has captured her second consecutive NCCA Division I



Gymnastics title on the Uneven Bars. No other Jewish woman finished above 21st place in any of the four events (Uneven Bars, Vault, Beam and Floor Exercise), but a number helped their schools to high rankings in the team competition. They included: Lucy Wener of #1 Georgia; Lesley Goldberg, a senior at #3 UCLA from Beverly Hills; Allison Beldon, a junior at #4 Alabama from San Antonio; Allison Blumberg, a soph at #4 Alabama from Potomac, Md.; Marni Rager, a soph at #6 Florida from Silver Spring, Md.; Amy Beispiet, a frosh at #6 Florida from New Monmouth, N.J.; and Stacy Gusk, a junior at #9 Arizona from N. Miami, Fl.

At the men's NCAA Division I Gymnastics championships, the Jewish presence was as scant as the latest bikini. One problem was the absence of Brian Ginsberg. The UCLA junior, who took a 1st and 2nd at the 1986 NCAA's, has left the Bruins to prepare for the 1988 Olympics. Harris Scheetman, a senior at Temple from Cherry Hill, N.J., tied for 3rd place in the Rings, while teammate Rob Smilow, a junior from Greenlawn, N.Y., was #23 in the same event.

At the McDonalds' Challenge, the USA and USSR went head to head in gymnastics. Except for the Parallel Bar, the Soviets swept every event. In the Floor Exercise, Brian Ginsberg of Mobile, AL, tied for 3rd, the best U.S. finish in the event.

3 Judo champs

Does any one know the

last time three Jewish athletes won national titles in the same sport? At the 1987 National Judo championships, veteran Robert Berland of Wilmette, Ill., won the 209-pound title and was named the Outstanding Male Technician at the meet. Berland won a silver medal at the 1984 Olympics. Damon Kevve of San Francisco captured the Open Weight title, while Steve Cohen of Palatine, Ill., a winner at the 1985 Nationals, repeated in 1987 at Over-209 pounds.

Comblit still tops

Last year we reported that Joey Cornblit was leaving jai-alai to run his own fronton on an Indian reservation outside Phoenix. The deal has been slow to materialize, and Joey has decided to stay in jai-alai. At the close of the South Florida winter season, Joey led in overall victories with 126, front court doubles victories with 33 and total points with 925 (you receive five points for a win, three for place and one for show).

Shorts

Trip Stern of Burroughs High School in St. Louis was all-State, Class AA, 1st-team, for the past two seasons. The 6-0, 180 DB will play his college football at Boston University.

After playing for Indiana University, Mike Gettman was drafted by the Detroit Express of the ASL and played for their 1983 championship team. The son-in-law of P-O publisher Gabriel Cohen has been signed to coach the Harvard University soccer team.

At the 1987 U.S. Syn-

chronized Swimming Collegiate Championships, Stanford University's Deirdre 'Dee' Cohen, a junior from Capistrano, Ca., and Ruth Weinberg of Seattle have captured the Duet title. Weinberg placed #2 in the Figures event and was listed among the top five All-American high point winners.

Ben Unger, a soph on the Yeshiva University tennis team from W. Hartford, Ct., has been named all-Independent Athletic Conference, 1st-team.

Farewell to Ray Miller, Chicago-born lightweight contender and referee. His left hook accounted for 31 knockouts during a career that started in 1924 and ended in 1933.

Joe Kingoff, senior QB for George Washington High School in Danville, Va., was named all-Metro, 1st-team (Danville and three surrounding counties), after breaking the Western District record for pass completions in a single season. Joe will attend the University of Virginia where his father, the late Sonny Kingoff, played on the offensive line.

I have received word that the U.S. Committee Sports for Israel has decided to send a token team to this summer's Pan-American Macabi Games after a dispute over accommodations and flight arrangements with the Venezuelan organizers.

Lecia Inden of Wilmington, De., scored her third goal of the game to break a 7-7 deadlock and knotted an assist one minute later to lead #9 ranked Delaware to a 9-8 lacrosse victory over Lafayette in the ECC championship game.

Wilbur Cohen, 73; HEW secretary

A memorial service was held at the LBJ Library, University of Texas, for Wilbur Cohen, a creator of the Social Security System, who died at the age of 73.

The former secretary of Health, Education and Welfare, Cohen died in Seoul, South Korea, where he was attending a conference on aging and welfare for the

elderly. As a New Deal Democrat, Cohen worked for the Committee on Economic Security that drafted the Social Security program in the mid-1930's and was the Department's first permanent employee. In 1968 and 1969, during the latter days of President Lyndon B. Johnson's administration, Cohen was HEW secretary.

Judaism from the Maccabees to the Mishnah

By JACOB NEUSNER
(Part three of a four
part series)

From the Maccabees to the Mishnah. By Shaye J. D. Cohen. Library of Early Christianity. Wayne A. Meeks, General Editor. Philadelphia, 1987: Westminster Press.



Cohen's limited knowledge of the study of religion lies at the heart of the book's failure. He really has not got the conceptual equipment to do the job he has undertaken. Lest Cohen's difficulty at conceptualization seems one episode (given last week) in an otherwise well-crafted work, let me point to yet another example of how Cohen dismisses as trivial a central question of definition. Cohen has, of course, to address the issue of "sects," meaning (in my language) diverse Judaism. He has to tell us the difference between the sectarian and the normative, and, to his credit, he devotes a whole chapter to the matter. Here too Cohen appeals to ancient

usage in the solution of a problem of conceptualization — as though anybody any more is bound to word-uses of Greek or Latin. He contrasts the negative use of "sect" and "heresy," deriving from theology. "Sects" and "heresies" are religious groups and doctrines of which we disapprove." That is true, but only for the uninformed.

A vast literature on the definition of "sect" and "church" has been written. Cohen does not use it. Here is Cohen's definition: "A sect is a small, organized group that separates itself from a larger religious body and asserts that it alone embodies the ideals of the larger group because it alone understands God's will." A sect then seems to me in Cohen's mind to be no

different from a religion, except that it is small ("small") and differs from a group that is larger ("a larger religious body"). How the sect relates to the "larger religious body" we do not know. If the "sect" dismisses the "larger group" because the sect claims alone to understand God's will, then why is the sect not a "religious body" on its own? It would seem to me to claim exactly that. Lest I appear to exaggerate the conceptual crudity at hand and to impute to Cohen opinions he does not hold, let me now cite Cohen's own words:

"A sect must be small enough to be a distinctive part of a larger religious body. If a sect grows to the extent that it is a large body in its own right, it is no longer a sect but a 'religion' or a 'church.' The precise definition of 'large body' and 'church' is debated by sociologists, but that question need not be treated here."

This, I submit, is pure gibberish. A small group is a sect. A big one is a "religion" or a "church." That surely is a distinction that yields only one difference — and the difference may not matter, except where it matters (so to speak). What has led Cohen to this impasse is simple. Since there is one "Judaism" we have to figure out some way to deal with all the other Judaism, and by calling them "little" we can find a suitable pigeonhole for them; then we do not have to ask how "little" is different from "big" except that it is little. So much for crude definitions and unworkable classifications.

Third, the book is educationally not well-conceived and therefore not very useful. The reason is that the students are not given the two things that make a textbook a conversation — a dialogue between the learning student and the problems that require mastery. The first thing a student needs to know is, what is the problem? what is the evidence that requires accurate description, analysis, and interpretation? and — above

all — what do I know about solving problems when I have solved that problem? Cohen does not present sources in this book. He also does not present scholarly arguments about sources, for example portraying the reasoned approaches that one may take to the interpretation of a given problem, as portrayed by pertinent sources. As a result, students who use this book will never know, from the pages of this book, what the evidence looks like for, any given statement, how the evidence may be read one way or another, why Cohen reads it in his way and not in some other.

All of these questions,

critical to the educational process, find no answer in Cohen's presentation. It is not clear to me that Cohen has thought through the educational problem of presenting his subject, and the disorganization of the whole, the inadequacy of definition of the parts, the decision to present no sources at all — these traits of the book suggest to me that he has no clear educational program at all. So Cohen's dual task — to present a religion, and to present it to students — has not been carried out. Not a historian of religion, he has not framed categories that serve for presenting a religion. And not a college teacher,

he has not got the experience to present a religion to a college course in religion. (Alan Segal, both a historian of religion and a college teacher, has done just that in his far superior textbook, as I shall point out at the end.)

Still, it is not wholly Cohen's fault. The editor is partly at fault, for asking Cohen, a historian who teaches in a rabbinical school, to do the work of a historian of religion for the academic class room. Meeks further bears responsibility — as he himself admits — for freeing Cohen from the responsibility for reasoned argument in dialogue with

Continued on page 12

THE POLLARDS are American citizens who broke the law and were charged with selling and/or possessing classified information, under instructions from foreign officials, and accepting money in return. While this charge is, technically, not treason, it is surely considered that morally by many of us.

We are a nation of laws, not of men's passionate beliefs. Anarchy and chaos would exist if it were otherwise, and if all acted in accordance with individual sincerely-held beliefs regarding foreign entities—friend and foe. Ignorance of the law is no excuse; neither are the fervent emotions and wishes of any individual, irrespective of his ethnic ties, political beliefs or religious ideals.

OPEN LETTER TO THOSE WHO ARE DEFENDING, HELPING, OR RAISING MONEY FOR THE POLLARDS

If the Pollards acted out of love for and the desire to defend the security of the "Jewish people," as they say, their priorities were out of order, it would seem. As citizens of this free and democratic society which has offered them its protection all their lives, had they no love for and desire to protect the security of the American people?

Those who defend the Pollards on the grounds of their "Zionism," or who say that, as Jews, the Pollards had the right to decide whether or not the United States was correct in not providing some one thousand classified documents to Israel, make it easy for others to raise the question of where American Jewish sentiments really lie. The great majority of us wholeheartedly resent their doing so. Enormously proud to be Americans, we would not remotely consider knowingly violating our country's laws, particularly in the area of national security, no matter who might urge us.

What the Pollards did for the "Jewish people," we as American Jews do not accept, do not excuse, will not abet.

If you would like to help place this ad in publications across the country, please send your tax-deductible contribution to: American Council for Judaism, 298 Fifth Avenue, New York, NY 10001.

INVESTING

By Louis Ehrenkrantz



When Viragen, Inc., was granted a license by the Florida Department of Health and Rehabilitative Service to manufacture, sell, and distribute human leukocyte interferon within that state for therapeutic use in the treatment of cancer, a lot of eyebrows were raised. As Thomas Langbein, chairman of Viragen, notes: The granting of this license means that years of promising investigative research can be brought out of the laboratory. This very progressive step by the State of Florida represents an unprecedented opportunity, not only for our company, but most importantly, for the many Florida residents, and ultimately, should this new therapy prove effective, for the millions of current and future victims of cancer."

Although Viragen's ability to test the efficacy of human Alpha Leukocyte Interferon in Florida has given the company a competitive advantage in determining the types of cancer that Alpha Interferon is most effective in treating, VRGN is much more than a one-product company. It is engaged in the research and development of immunological products for the treatment of viral diseases as well as cancer. It is involved in developing a topical ointment utilizing transfer factor for the treatment of herpes virus skin infections. A New York University study revealed that the ointment was safe and provided improvement in the observed appearance of the lesions. The implication is that it may reduce the healing time and discomfort of genital herpes.

There are many "wonder drug" companies, but so many of biotechnology companies' products remain in the laboratory test tube it becomes impossible to evaluate their commercial possibilities. VRGN represents a company "in the field." The potential for Natural Alpha Interferon is staggering indeed. It has been reported effective in treating the most commonly found AIDS tumor. In the U.S. alone, there are in excess of 20 million herpes cases.

I am impressed with Thomas Langbein and his dedication to the future of this company. If Langbein is successful, Viragen should turn profitable next year. My experience has been that if one waits until the corner is turned it will be too late to buy the stock. Although admittedly a speculative stock at \$3.50 a share, Viragen offers a chance for substantial capital appreciation. It enjoys slightly more than \$3 million in working capital. Although terms like "Human Transfer Factor" or "recombinant produced Lymphokines" are far from household terms, when they become important words in the investment community I would venture a guess that Viragen will be in many investment portfolios.

Viragen trades over-the-counter, and its NASDAQ symbol is VRGN.

Louis Ehrenkrantz is a money manager for Ehrenkrantz & King, 50 Broadway, N.Y., N.Y. 10004, and is the publisher of *The Ehrenkrantz Letter*. He may be reached at (212) 425-5328.

Daniel Schwartz dies in New York

NEW YORK — Death at the age of 94 came to Daniel Stern Schwartz. He was a member of the board of the Union of American Hebrew Congregation and chairman

emeritus of the Brooklyn Philharmonic Orchestra. He was a past president of Congregation Beth Elchim and served on its board for 70 years.

G. L. Oestreicher dies at age 70

NEW YORK — Gerard L. Oestreicher, real estate developer and Broadway producer, died at the age of 70. He was best known as the producer of "Milk and

Honey." He was active in the leadership of the Federation of Jewish philanthropies and former president of the Jewish Campus Life Fund at Columbia University.

By RABBI JAMES PONET

After describing the trial by ordeal of a woman unfortunate to have aroused her husband's jealous ire (Numbers 5:11 ff), and then the



Nazirite's vow concerning haircuts and wine, Parshat Naso peters out with a detailed description, utterly repetitive, of the gifts brought by the *n'si'im* (chieftains) of the Israelite tribes to the newly completed *mishkan* (sanctuary) (Num-

bers 7). Twelve gifts brought daily for 12 days — each day the identical gift brought by a different chieftain.

Why the repetition? I asked myself this question recently during graduation in one of the residential colleges at Yale where 100 students were called up, slowly, one at a time, in alphabetical order, each to receive a diploma, a smile, and a handshake.

The answer is simple. When it is *you* receiving the diploma, the smile, and the handshake, all sense of repetition melts away. The Torah, one might say, risks boring the reader in order to teach the importance of extending *kavod* (honor) equally. *Kavod*, it teaches, is less a reward for the successful than a natural endowment

of those created in God's image.

Yet although it teaches the doctrine of human dignity, the Torah contains numerous depictions of jealous, resentful persons incapable for feeling self-respect: Cain, Joseph's brothers, the liberated slaves, Haman.

The problem of *kavod* gnaws its way through Jewish literature from the Book of Genesis to the writings of Rabbi Joseph Soloveitchik. "Who is the dignified person?" asks the rabbinic sage, Ben Zoma (*Avot* 4:1). "The one who knows to extend dignity to others," he answers. But who knows how to confirm the dignity of the other?

R. Yossi ben Hanina observes, "One who achieves
Continued on page 16

A RABBI'S VIEW

What his board would do to him

By RABBI MAURICE DAVIS

How do you feel when someone you are sure is a crook turns out to be a crook?

On the one hand you feel vindicated. "I knew he was



a crook!", we say with some sort of inner satisfaction. "He couldn't fool me!", we tell one and all. And we have a right to feel the way we do.

But then we think about all the people whom he did fool, people who were cheated, robbed, hurt. And we almost wish we had been wrong. One less crook might not have made that enormous a difference, but there would have been some difference. And a few people might have gone unscathed a little while longer in this

croaky race of life.

I am thinking, as if you did not already know, of the sleazy characters of televangelism. Not all, of course, but how about Oral Roberts announcing that God was holding him hostage for \$8 million and would kill him if enough foolish people could not be found to cough up the ransom?

I was so intrigued by his chutzpah that I actually toyed with the idea of trying it out myself, but I changed my mind fast enough. I was fairly certain that if I told my board that I needed \$8 million or God would kill me, the first thing they would do would be to plan a memorial service.

Far higher up (or lower down) on the sleazy ladder is Jim Bakker who bilked his people without conscience for so many years. His staff knew about it. His co-workers knew about it. His colleagues knew about it. The FCC knew about it! But somehow or other he

was permitted to continue raising hundreds of millions of dollars, only 2.9% of which ever went to the charities for which he so tearfully solicited his gullible followers.

In both his private and his professional life he made Elmer Gantry look like little Lord Fauntleroy. The kind of power that television afforded him (affords anyone with a certain amount of charisma, and no amount of character) makes it almost impossible for commercialized religion and commercialized television to be fast friends.

When Jim Jones died in the horror of Jonestown I told the papers that Jim had started out with the power of love, but he ended up with the love of power, and it drove him mad.

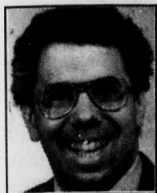
These characters started out with the word "love", but for them it was a trick, a device, tool of the trade.

Do they give religion a bad name? No, they give crooks a bad name.

Woody Allen's 'Radio Days'

By RABBI ELLIOT B. GERTEL

It has been observed that no one is truly mature unless he acknowledges the child in himself, unless he is, for a few moments at least, man



enough to be treated as the child of particular parents, of a particular place, even of a particular people. After all, the Jews, one of the oldest of peoples and the quickest to mature religiously, morally, and also in knowledge of pain and suffering, are still known as the "children of Israel," and being referred to as such hasn't warped them after thousands of years.

Woody Allen's latest film, *Radio Days*, is an indication of such maturity as human being, as well as maturity as artist, director, writer. *Radio Days* is a wonderful recreation of the Forties, not only of the spirit on the airwaves, but of the streets, the New York beach community, the ocean air itself. Not only does it get the deepest and most heart-felt laughs, both as visual and verbal comedy, of any of Allen's films to date, but it is without question one of the sweetest, most pleasant, most touching and lovable films ever made. It gives nostalgia a good name, for it does not exploit sentiments but explores them with gentleness, love, and real humor.

By real humor, I mean the textbook definition of humor as the presentation of the ludicrous with "qualities of restraint, of reflection, of pity and of kindness." (Allardye Nicoll, *The Theory of Drama*, p. 199). *Radio Days* is rather short on the "existential" and "neurotic" comedy, the philosophical and psycho-analytic meanderings often found in Allen's films, but that's just fine. It avoids the pretentiousness and gratuitous intellectualizing that have sometimes gotten in

the way of character development and even of the development of concepts or ideas in the earlier films.

Radio Days hits the spot in its humor and in its characterizations and atmosphere precisely because it focuses on the closeness of the family, on the needs and desires of a wide assortment of characters both within the family circle and on the radio. It gently explores the pitfalls of family life, the antipathies between the sexes ("I have my two feet firmly planted on my husband," says one character) and the ambivalence between parents and children. The latter relationship, the love/hate relationship between parents and children which from the parent's point of view, is more like unconditional love with a healthy hatred of certain

tasks of parenthood, is beautifully depicted in a memorable scene: the father, in the midst of strapping his son (the child in Woody Allen?) for a truly obnoxious offense, hears on the radio about a young girl who fell into a well and whose fate is certain, and embraces his son out of empathy with the little girl's parents' love of their child. The emotions are brilliantly conveyed in the looks of father and son, though a word is not spoken. In fact, throughout this film the humor is so human and so deeply felt that the script and the acting and the directing are uniformly excellent. The actors of all ages are worthy of this production and bring their own individual measures of joy and warmth to it.

The knowing and pleasant explorations that *Radio Days* brings to the human condition in general nourish its particular exploration of the Jewish situation in particular. Its Jewish dimensions are more gentle and loving than one might have thought possible either in a Woody Allen film or in most contemporary films, especially because one finds here an honest and constructively critical ribbing of Jewish sentiments and foibles. A delicious parody of family discussions on the traditional Jewish baby-naming ritual demonstrates how ancient

rituals can easily stir up present family antipathies. When a zealous uncle goes next door to tell off Jewish socialists who are making a mockery of Yom Kippur he returns spouting their line and bragging about eating on the sacred fast day, much to the shock of the family. Here, in the best possible taste for a fast day (or at least for the discussion of a fast day), Woody Allen offers a hilarious but gentle exploration of differences among Jews and of the lack of depth and conviction which some Jews who seem "pious" bring to religious observances. It's as fine a depiction as you'll find of ancient rituals falling victim to modern superficiality.

Radio Days ever offers a warm, human and yet pointed Hebrew School sequence. The young protagonist is hit by the Hebrew School rabbi in the presence of his parents for a truly heinous crime (you have to see the film for this one), and the parents and the rabbi get into an argument not about corporal punishment but about who should have the honor of doing the hitting! This is a masterful look at the ambivalence of adults toward disciplining their own children and toward letting others discipline them. The rabbi is obviously in the film in the first place because Allen wanted a one-man Jewish Greek chorus to denounce radio at a particular point in the plot. What is remarkable in this film, however, is that for the first time Allen offers us a rabbi who is at least somewhat articulate and good-natured.

The hiddush or novelty of this film is that for the first time in any Woody Allen film the Jews are not the joke. Beards and kapotes are not trotted out for slapstick purposes or for comic relief. It is the human foibles of Jews trying to come to grips with their heritage and with its representatives that bring the laughs here, and as a result the laughs are thoughtful, valuable, and provocative in the best sense. Even Zionist efforts are introduced and followed in this film with real humor as Allen explores how a

GENEALOGY

By Judith Frazin



This column is aimed at aiding readers who are tracing their family roots. Judith R. Frazin is a lecturer on genealogy and is president of the Jewish Genealogical Society of Illinois. She is the author of a book which provides guidance for genealogical researchers. Readers may send their requests to Judith R. Frazin - Genealogy, 1025 Antique Lane, Northbrook, IL 60062. There already is a backlog of names to be researched, so time may elapse before the appearance of the answer to your request. Frazin is also available for those who wish her to conduct additional research for a fee.

(Editor's note: The letter from the Witten's has been misplaced, but the answer is below.)

Dear Mr. & Mrs. Witten,

I can find no information on the surname Witten in my sourcebooks. The closest that I can come is the name Wittenberg which is mentioned in Kaganoff's A Dictionary of Jewish Names and their History. According to him, the surname Wittenberg was taken from a German town of the same name.

In the Shtetl Finder by Chester Cohen, two alternative spellings of Ponevets are given: Ponevzh and Panevezys. According to this book, Ponevets is located north of Kovno, Lithuania.

There is an article about the town in the Encyclopedia Judaica under the spelling Panevezys. The Encyclopedia Judaica should be available in most major synagogue libraries and in some public libraries. The town is also mentioned in the memorial (yizkor) book entitled Lite (Lithuania). This book is written entirely in Yiddish and was published in 1951. This book is available in Jewish libraries in New York, Chicago, Los Angeles and Cincinnati, but none of these libraries are near to you.

There are several companies from which you might be able to purchase this or other yizkor books as follows:

—Cyclo Publishing House, 25 E. 78th St., New York, NY 10021

—Philip Feldheim Book Dealers, 96 E. Broadway, New York, NY 11209

—J. Robinson & Co. Book Store, Nachlat Benjamin Street 31, Tel Aviv, Israel 65162

—Moshe Schreiber, Mea Shearim Street 16, Jerusalem, Israel

—Shefa Press, 19 Heleni Ha-Malka Street, P.O.B. 7782, Jerusalem, Israel

There is also a book-search service which might be able to locate a yizkor book: Pinat ha-Sefer, P.O. Box 3427, Haifa 31033.

Memorial books were written by Holocaust survivors to memorialize their towns and the inhabitants who perished, but the books have become important research tools for the genealogist.

great dream can lose something in the distance and in the translation, especially where children and their immediate dreams and desires are concerned. And when Allen refers to restrictive policies on Jews (and Blacks) in the Stork Club and other places at that time, he does so with genuine social consciousness and not out of obsession with "Jewish neuroses."

Radio Days is a warm evocation of the good old days in the lives of a particular generation that coincided with the decade that saw the most evil and destruction in human history. But it does not avoid the social and historical

issues; it focuses on the fundamentals of family and human identity which have to be dealt with so that one can bring maturity and perspective to other causes and commitments. *Radio Days*, as film and as statement, represents the maturity of being able to see the world through the eyes of a child perplexed and challenged by the foibles of the adults around him but strengthened and encouraged by their love. It represents the maturity found in confronting the child in ourselves with an understanding and contentment that transcend both nostalgia and bitterness.

Two Jewish centers of equal weight;

The article by Jacob Neusner in *The Washington Post* of March 10 was syndicated worldwide and one of the responses, from Gad Ya'acobi, appeared in the May 9 issue of *The Jerusalem Post*. We are publishing the Minister of Economics response together with an answer from Rabbi Neusner. Incidentally, the article was originally written for *The Post* and Opinion and was scheduled for a later date. When Rabbi Neusner asked that *The Washington Post* have it first, we naturally consented. We did print it, as our readers know, a few weeks later.

By GAD YA'ACOBI

Relations between Israel and American Jewry may not be in a state of crisis, but a certain process has been set in motion which should give rise to concern. It is not a process which began with Jonathan Jay Pollard, though the Pollard affair has certainly been one important factor. It has been developing over a number of years and has been aggravated by the Lebanon war, the "correct economy," corruption scandals, revelations of waste and the functional deterioration of administration in Israel.

Phenomena and norms have, unfortunately, taken root in Israel in recent years which are not understood in Western countries, and are perceived as cultural and political decay, and the decline of the Jewish state.

This state of affairs is best manifested by two articles — two of many — which recently appeared in the American press. In the March 10, 1987 issue of *The Washington Post*, Jacob Neusner, an American professor and rabbi, published an article declaring that the real Promised Land was America. Its central message was that the time had come to declare that Zionism is not the main road for the Jewish people and that Jews are much safer, better able to flourish and express themselves in the U.S.

On March 15, an article was published in *The New York Times* which stated, in connection with the Pollard affair, that "it was the Israelis, not the Americans, who raised the problem of the dual loyalty of the Jews of America."

Declarations in this spirit have been made in the past, but only rarely in public. Today, they are made in almost every meeting between Israelis and American Jews, and in public forums. The stigma previously attached to such "heresies" is gone.

It was several years ago that voices started to be heard within Western Jewry demanding that Israel on the one hand and Western Jewry, with its centre in the U.S., on the other, should be viewed as two centres of equal weight — two equal pillars of the Jewish world — Babylon and Jerusalem.

Now these voices are saying that it is the Israeli pillar which is unstable and sinking, despite assimilation and the problem of dual loyalty in the Diaspora.

Ever-growing sections of Western Jewry view us as a brother worthy of encouragement and assistance, but an increasingly problematic brother, dependent on outside economic aid, and a regular "troublemaker."

They point out, unfortunately with some justice, that even the Jews in distress prefer to change one Diaspora for another rather than come to Israel. This has happened with Jews from Argentina, South Africa, Iran and even the Soviet Union. We might still be ashamed to discover that even if Soviet emigrants are flown directly to Israel, many will choose to continue westwards.

Without accepting the "two centre" thesis in ideological terms, we must take its prevalence abroad into account. While we should not give up our Zionist mission, and the World Zionist Organization ought to be reformed to pursue Zionist goals in their pure original sense, our relations with the Jewish people at large, whether carried out through the Jewish Agency or other avenues, should take this new reality into account.

While Zionism should deal with aliya, there should be a simultaneous system of relations not based on charity on the one hand and our attacks on the Diaspora on the other, but on a partnership. It should be a partnership covering many spheres — economics, science, the adoption of development towns and slum areas in Israel by Jewish communities abroad, and Israeli participation in Jewish education abroad. I see the Operation Independence Task Force as one framework within such a partnership.

A partnership means that rather than pass moral judgments on and criticize each other, we should open an honest and free dialogue in which we can discuss our mutual problems, reservations and disagreements.

If the existing process is allowed to continue, there is the danger of the gap between us growing and creating a tragic

two pillars of the Jewish world

rupture, which will benefit neither Zionism nor world Jewry.

Dear Mr. Ya'acobi,

My main point in the POST article (and various others, printed in Europe and the USA) is that the Zionist rationale for the State of Israel really is not relevant to us and forms no basis for a relationship. We are not second class citizens in world Jewry, even though, as a courtesy to you, we pretend to be, and a great many of us think we are doing quite nicely, thank you, with all our stupidity and our pretense. We are unable to view your stupidity and pretense as more authentic than ours, so to speak.

But I also think that Zionism reached its goals in 1948 and does not form the basis for a nationalism for the State of Israel either. The population is diverse. The notion of "return" is not relevant to people who have already returned. The State of Israel has attained normality, as it should; it is peoples' home, just as much as Rhode Island is my home. It is not great, it is not perfect, but it's where I am and will be. I don't badger people who visit Providence about why they don't settle here, and I don't ask them to tell me how great Rhode Island (the smallest state) is. I just welcome them and share what I have. But when I visit the State of Israel, I find myself nagged by a nation of nagging grandmothers; why don't you settle? You can't be a Jew if you don't settle. Here we live a "full Jewish life." But then we who visit — speaking Hebrew, knowledgeable about the Judaic tradition — find ample reasons not to respond positively. In a normal relationship people identify shared problems and solve them, help one another, actually like one another. The contempt expressed by Israelis for us — you are all going to die in gas chambers, having assimilated anyhow, the triumphalism, the arrogance, the denial that our achievements matter in any way — that contempt is what transforms us into hypocrites. We say what you want to hear, and do what we want to do.

In my own special case, I seem to professors of Jewish studies in Jerusalem

to represent a terrible nightmare: that Jewish studies can be carried on, productively and in an interesting way, outside of Jerusalem. They can tolerate Tel Aviv, which they (think that they) control; they cannot tolerate a self-respecting, autonomous, independent Judaic scholarship in the USA. And they're right — if they believe they are the "spiritual center." They are right — if they believe that "from Zion goes forth Torah." Indeed, in a messianic sense, it does. But who made them messiahs?

That explains why I read with much pleasure your essay in The Jerusalem Post International Edition May 9, 1987, which came today. In my experience, which goes back over thirty years, it is the first genuinely intelligent and civil statement coming out of the State of Israel on relations among the communities of world Jewry.

But do not blame Israelis for the level of public discourse. Indeed, among the letters I have gotten since my Post article appeared for something on the order of 75 million readers in various papers throughout the world, the few really intelligent responses came from Israelis. The zealots — here more than there, as a matter of fact — are very intolerant of the notion that American Jewry has its distinctive character and interests. So much of the inner life of American Jewry is built on what I call "Israelism" (it is not Zionism in any meaningful sense, there being no intention of living in the State of Israel or even visiting very often) that an honest relationship, on this side, is not all that easy. It has been made still more difficult by the manipulative and self-righteous, not to say arrogant, attitude of Israelis toward us. My essay was written before the Pollard sentencing by six weeks; it was printed afterward, but my editor (who as a matter of fact speaks fluent Hebrew and lived in Jerusalem for two years, and we conducted much of our business in Hebrew in our phone calls) insisted that there was no "Pollard-dimension" to my piece, as, indeed, there was not.

It is very difficult to get American Jews to take themselves seriously, and that is

no fault of your side. But it is also very difficult to develop mature relationships with our counterparts. Even discussing these matters is forbidden; I published a book around seven years ago, *Stranger At Home: "The Holocaust," Zionism, and American Judaism*, which had not a single review in any Jewish journal here or there (thought it went through three printings), and when I lectured in Jerusalem for the American Jewish Congress dialogue in 1979, not a single friend from the Hebrew University came to the event. Again, when in 1984 I was invited to give a plenary address by the Israel Historical Society, for reasons lacking all sense and rationality, they simply disinvited me. These things leave a profound impression that there really is no business to be done over there, and for my part I have given up anticipating any sort of interesting exchange of ideas. After the fiasco of the Israel Historical Society invitation and disinvitation, I decided never again to visit the State of Israel in any public capacity (we have family there, my wife's brother, and I suppose there may be family reasons to go); I spent twenty-five years trying to form a Zionism appropriate to the world in which we now thrive, and I give up. No one wants it, but three other intellectuals, and all of them teach at an obscure and unimportant Golah university called Brown.

I wish you success in this interest of yours. I see little hope, and I am sorry. What I do see is a declining interest, on the part of American Jewry, in the State of Israel (short of war or serious emergency, when we really are one people), as the current opinion polls suggest.

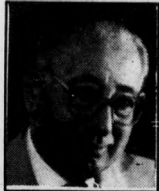
My concern in all this is not to lose for American Jewry the enormous advantages and resources that the State of Israel makes available to us. Ours is a volatile and immature community, which blows with the wind, and, as violent as their pro-Israelism now appears to be, in ten minutes it can give way to utter indifference. American Jews are romantic; they like intense love

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Israel imports athletes

By RABBI SAMUEL SILVER

Among Israeli happenings which discomfit some supporters of the state are her involvement in the sale of arms to unsavory regimes,



and the "Israelization" of athletes to participate in domestic and international competition. For example, a number of tall Negroes have been imported from the U.S. to play in Israel. Some of them have been hurriedly converted by Orthodox rabbis in the U.S., brought to Israel and also hurriedly naturalized under the terms of the Law of Return.

In the Yiddisher Kemper, M. Dover expresses astonishment that Israel's Orthodox establishment has never raised a hue and cry over these matters, as it has over the conversion by Reform and Conservative rabbis. The Orthodox in Israel know that these "converts" are not really Jewish, yet they are tacitly accepted. To make matters worse, some of them have played fast and loose with Jewish girls, and some have descended into the drug culture and, instead of striving for victory in sports arena, are languishing in the hoosegow.

The Forward's 90th

The Forward put out a fat issue in celebration of its 90th birthday and repeated the statement that it is the longest-lived Yiddish paper ever. Since becoming a weekly a few years ago the Forward went tabloid. For its anniversary issue it gave readers nostalgia by printing a full-sized paper. In it, it reproduces a part of its first front page Sunday, May 2, 1897, featuring a curious advertisement by a furniture

dealer named M. Mandel of 83 Essex St. In the ad Mr. Mandel referred to the fact that Eugene V. Debs was calling upon unemployed people to join him somewhere in the West to create a cooperative settlement. Mr. Mandel assured all would-be colonists that his furniture would stand up well in the new communities.

The Forward also reprinted fateful headlines of yesteryear: "The Morgue Is Full of Our Victims," March 26, 1911, referring to the Triangle Fire; "Nazi Army Deep in Poland," Sept. 1, 1939; "War Ends in Europe," May 8, 1945; "Weizmann Elected President of Israel," May 17, 1948. Re Weizmann, the Algemeiner Journal has a yarn telling that two of his great-grandchildren, Louisa, 20, and Daniel, 17, had visited Israel from their Windsor, England home, but have apparently decided not to make aliya. Louisa wants to study Russian, and Danny is bent on qualifying for his driver's license.

Who is the rabbi?

About the time the Miami Herald was running the Hart-throbs piece, the same newspaper published a syndicated article by a Conservative rabbi which Rabbi Nissan Gordon, an Algemeiner Journal columnist, thinks was equally sensational and reprehensible. In the article, which apparently first appeared in the Washington Post, the rabbi denigrated Israel as a country with little culture, with questionable morality (citing the Pollard case), which is less genial for Jews than the U.S. The rabbi said of Israel what some people say of New York City: "nice place to visit, but no place for a Jew to live," etc., etc. Who is the rabbi? Gordon doesn't say because, he writes, he doesn't want to embarrass the Conservative movement, but he expresses wonderment that no Conservative spokesman has repudiated the critique.

Network Canada's convention

By ARNOLD AGES

I have been hearing about Network, the Jewish university students organization, for a long time. Last week, however, was my first



opportunity to see first hand the workings of the Canadian branch of that organization.

Network invited me, along with a score of other resource people, to participate in workshops and other study formats on the general theme of "Jewish Past, Present and Future."

There were more than 300 students from all across Canada gathered for the meetings and I must say that I was most impressed with the vitality, intelligence and Jewish commitment of the participants. I base this not only on the response to the paper which I gave ("French

anti-Semitism from Voltaire to the Present.") but on the responses I observed in other sessions.

One of the unique aspects of the Canadian Network convention was the eclectic nature of the resource people the organizers had invited. Two different Hassidic groups. The keynote speaker at the Friday evening session was a Hassid with a Ph.D in analytical philosophy who wore a mink shtrimmel during the presentation.

The outstanding event during the convention, in my opinion, was the panel discussion on the Deschenes Commission Report. There were three Canadian discussants and one American guest and all were eloquent, thoughtful and well prepared.

The most fascinating of the four, however, was Elie Rosenbaum, a former member of the Justice Department's Office of Special Investigation. Drawing on his own experience in the United States he suggested that it was almost too late to begin the task but he urged Canadians, nonetheless, to move quickly

in order to actualize the Deschenes Commission's mandate by furnishing documentary evidence of criminal guilt on the part of Nazi war criminals.

That evidence, he said, does not come in the form of some dramatic encounter between a survivor and his victimizer. Gathering evidence is more complicated.

The American attorney suggested specific means of verifying the presence in Canada of war criminals including the monitoring of staff rosters at the concentration camps and comparing the names on those lists with immigration records or with automobile licenses.

The high level of the panel discussion was mirrored in the equally high level of the questions which were levelled at the panelists. I personally cannot remember having attended a meeting at which issues crucial to the Jewish community were discussed with such sobriety, candor and intelligence.

All thanks to Network Canada.

FLASHBACKS IN JEWISH HISTORY

First, only ever Jewish queen

By RABBI A. P. BLOCH
76 B.C.E. — Alexandra Salome became the first and only reigning queen in Jewish history.



Alexandra's background is obscure. According to a talmudic tradition, her father's name was Shotach. Rabbi Simon, the leading rabbinic authority and head of the Sanhedrin, was her brother. Despite her Pharisaic up-

bringing, she married Aristobulus I, the first Hasmonean to assume the title king, who favored the Sadducees and manifested Hellenist tendencies. She was a highly ambitious young lady.

When John Hyrcanus, the father of Aristobulus, was on his death bed, he appointed his son High Priest but left his political office to his wife. Displeased with the passive role of priesthood, Aristobulus imprisoned his stepmother and three brothers and proclaimed himself king. His reign was cut short by illness after only one year on the throne. By that time, Alexandra wielded sufficient power to determine the course

of the succession.

The fate of Alexandra's stepmother-in-law deterred her from seizing power for herself. Furthermore, tradition barred female monarchs. As a childless widow, she was bound by biblical law to marry one of her husband's brothers. She chose the 22-year-old Jannaeus, the youngest of the brothers and 13 years her junior. Soon after their marriage, she proclaimed him king. It was a happy marriage which lasted for 28 years, until the end of his reign.

Jannaeus was a military genius who waged endless wars in his effort to annex the Mediterranean coast and

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Breakfast interview with Phil Klutznick

By SAMSON KRUPNICK

On our recent visit to Chicago we enjoyed the pleasure of the company of Philip Klutznick, close friend and acquaintance for



almost a half-century. Over a leisurely breakfast we discussed a range of subjects concerning the prospects of peace in the Middle East, the plight of Soviet Jewry, the effect of the Pollard and Irangate hearings in the U.S. and in Israel upon Israel, the Jewish community in the U.S. and its relationship to Israeli internal affairs, the attitudes and responses of Jewish leaders to current problems, and in our spare few minutes, mused a bit about memories of experiences in these very eventful decades in Jewish history, during which Phil has played an important role.

As ever, Phil took a philosophic view of current events, analyzed the problems, deplored panic responses, and maintained an optimistic outlook. On the matter of an international conference for peace as an "umbrella" for face to face negotiations we differed somewhat. We both agreed that the image of Israel as a peace seeking nation promoted vigorously by Foreign Affairs Minister Shimon Peres was all to the good. We differed upon the prospects, Phil maintaining that it could happen that Hussein would actually sit down to face to face negotiations, and we holding that it is but a facade oft-repeated by Hussein in many meetings with Israel's Prime Ministers and other officials.

On the matter of Jews in the Soviet, Phil remained consistent, i.e., whatever pressure that can be applied should be applied, but Jewish leadership should exercise extreme caution in making public statements that could

be counterproductive to the release of Jews from the Soviet Union or to the improvement of their position within the Soviet Union. As to the Pollard and Irangate upheavals, Phil acknowledged the damage done to relations between the U.S. and Israel, and the discomfort to the American Jewish community, but felt that the mutual bond that exists between the U.S. and Israel will remain strong because that relationship is based not so much upon sentiment as upon a down-to-earth recognition that both nations need each other, and certainly supplement each other in a very strategic section of the world.

On the matter of Jews in the Soviet, Phil remained consistent, i.e., whatever pressure that can be applied should be applied, but Jewish leadership should exercise extreme caution in making public statements that could be counterproductive to the release of Jews from the Soviet Union or to the improvement of their position within the Soviet Union.

Here again, Phil, the experienced statesman that he is, advised the Jewish leadership to steer a careful and well-designed course, free from pressures on the Israeli officials (allowing the investigations to complete reports), and to remain low-key on the U.S. scene.

As we exchanged ideas on these matters following a custom of many years standing, wherein we have learned much from Phil's approach to many sticky issues, we took, figuratively, a few steps backward to appraise objectively a man reaching his 80th birthday who has been a great leader on the American scene, the world scene and the Jewish scene for over two generations, serving humanity in many capacities while blending successfully his con-

tributions to each in a full measure. He brought to mind the great Jewish statesmen of previous generations who served their country and the Jewish community in superb fashion, on the order of a Don Isaac Abravanel, the 15th Century Finance Minister to the Kings of Portugal and Spain. Philip Klutznick has served in various capacities under five Presidents from President Franklin D. Roosevelt to President Reagan, starting as Commissioner of the Federal Public Housing Authority under Presidents Roosevelt and Truman, to U.S. Ambassador to the United Nations, to Secretary of Commerce under President

Carter, and as Chairman of a Commission for the Industrial Use Development of the Space Program under President Reagan.

On the Jewish scene, Phil has held virtually every position of vital importance to the interests of the Jewish people worldwide. Starting with his deep interests in B'nai B'rith, particularly the youth section A.Z.A. in the Middle West and continuing on to International President, then to the Presidency of the World Jewish Congress, to key positions on the Claims Commission, Chairman of the American Committee for Housing for Israel at the urgent request of Prime Minister Ben-Gurion, advisor to Prime Ministers Ben-Gurion, Golda Meir, Eshkol, Begin, and Peres, Phil has responded to the

Americans, who are accustomed to the G. I. Bill of Rights, which provided for a broad range of financial benefits to veterans of the defense forces, including practically free college education, may find it difficult to understand the protests in Israel against affording local veterans a relatively small discount on university tuition fees. The objectors emphasize that among those not qualifying for the discount will be Arabs because they are exempt from service in the defense forces. This is said to be "discrimination", and has even been labeled "apartheid," oblivious of the fact that foreign students and thousands of Jews, who also do not do army service, will likewise not qualify.

Encouraged by the outcry of Jewish liberals, the Arab students mounted their own protests, and gave good indication of their own conception of what equality means to them. Jabr Eskala, leader of the Arab student body in Jerusalem, made no bones about how many of his colleagues feel. The heart of the situation is not whether Arabs do or do not serve in the army, he maintained, but in the fact that Israel is a Jewish state. There can be a real change in the present inequality endured by Arabs only when the state changes its symbols, like its flag and its national anthem, he said.

Saadia Sami, from the Arab village of Arba, was even more militant. "We shall fight this decision (higher tuition fees) until it is rescinded. We shall even take illegal steps to bring about withdrawal of the illegal racist act."

Eskala carried the idea a step further. "If the government does not change its policy, Arab students will not be able to attend university, and the result will be that no one in Israel will be able to go to university. We shall close down the schools; we shall set up barricades and prevent studies from continuing. I hope it will not lead to physical violence, but no one knows how far the struggle will go."

One suggestion is that Arab students be afforded opportunity to perform "national service" outside of the army as a means of qualifying for the tuition rebate. However, it is recalled that some years ago Arab youth were indeed afforded such opportunity to render services in their own villages, in the fields of welfare, education, and social service, but the falsification of evidence of such service and other abuses were so flagrant and widespread that the procedure was dropped.

Some Israelis, it appears, find it difficult to grasp the principle of a G.I. Bill of Rights.—A.C.

call from all who sought his help and advice. Apart from his public service, Phil has been most prominent in industry and commerce. He and his associates have developed entire communities, beginning with Park Forest, Ill., and continuing in many other areas. We were particularly proud when in serving as a shekel a year man under Israel's State Controller, we reviewed the construction of the vital port city of Ashdod, now celebrating its 39th birthday and learned that Philip Klutznick had joined Beber and Ben Ami in the building of this model city in Israel.

Philip Klutznick is probably one of the most decorated and award-receiving men alive today. He is the recipient of 21 honorary doctorates, and is about to receive at least one more. De-

servedly he is being honored at the most prestigious of all dinners, the International Dinner of the Chicago Committee for the Weizmann Institute of Science, on the occasion of his 80th birthday on July 12 at the Hilton Hotel. Judd Malkin is chairman and William Z. Novick, director of the dinner at which close to 2,000 are expected, along with all the dignitaries that anyone can possibly imagine. Typically, Phil's interest in Weizmann goes back many years. He has established a Chair for Research in Cancer, of which the distinguished Professor Michael Feldman, winner of the French Prize, is Director.

We wish Phil continued good health and unbounded energy to continue at least a portion of his wonderful work for humanity, to age 120 — and more.

Neusner — Judaism

Continued from page 5

learning, as he says in the preface cited above. In doing so, Meeks has treated Judaism with utter contempt.

The depth of Meeks' contempt is underlined by the way in which other authors in this same series have defined their work and carried it out — with enormous respect for their subjects. For other volumes in this same series have accomplished precisely the work of a first-rate textbook. I point, first, to Abraham J. Malherbe's *Moral Exhortation. A Greco-Roman Sourcebook*, which is the fourth volume in the Library of Early Christianity, and to Stanley K. Stowers, *Letter Writing in Greco-Roman Antiquity*, which is the fifth. Malherbe presents a rich anthology of relevant writings, which he introduces carefully and thoughtfully, and through which he leads the reader with great care and sharp perception. Cohen just does not do this. Stowers' *Letter Writing* presents an original and stunning interpretation of classic Christian writings, particularly Paul's, as these should be read within the literary conventions of the time. Letters are letters and to be read as letters — and Stowers shows precisely what this means, by leading the student through letters and their conventions, and then applying what is learned to the reading of Paul's letters.

Now Stowers chose the occasion to write a major and original work of

scholarship, which Cohen could not have asked himself to do on the vast program he has selected. And Malherbe, the master-teacher, chose the occasion carefully and thoughtfully to lead students through a critical issue. But Cohen seems to me not to have asked himself what people are going to learn from his book, beyond the statement of his views of matters (with most of which, as a matter of fact, most scholars will concur, since they are commonplaces as they should be).

Once more we turn to Meeks for an explanation of this travesty. In Cohen's defense, I have to say that, while Christianity gets six and a half volumes, Judaism gets one volume and a half (the other half being Kugel's dreadful section of *Early Biblical Interpretation* by James O. Kugel and Rowan A. Green, but that is another matter). Cohen had to cover in a few pages subjects for which Malherbe and Stowers were given whole books — and then some. Cohen, unlike Stowers, could not have given us original scholarship had he had any to give. But, forced to pick and choose, in my view he made the wrong choice. He passes his opinion, but he does not set forth his arguments, he makes a great many allegations, but he provides remarkably thin analysis of sources of a representative character. He thus made precisely those choices experienced teachers ordinarily do not make.

(to be continued)

Bloch — Jewish queen

Continued from page 10

its ports to the kingdom of Judea. He won and lost many battles, sacrificing in the process thousands of lives. To fill the depleted ranks of his army, Jannaeus hired pagan mercenaries whose presence greatly disturbed the rabbinic leadership. In a country riven by inner conflicts between Pharisees, Sadducees and Hellenists, the influx of pagans posed a great danger to the stability of the nation. The relationship between the king and the rabbis was further exacerbated by their contention that only an heir of David could rule as king. Jannaeus reacted by a mas-

sacre and exile of the rabbinic leadership and reducing the Pharisees to impotence.

Jannaeus took gravely ill in the year 76 B.C.E. Fearful of the anarchy which would follow his death, he sought a reconciliation with the Pharisees. The appointment of Alexandra as reigning queen would pacify the nation.

Despite halachic obstacles, the rabbis welcomed Alexandra's reign. She restored the Pharisees to their previous dominant position. Her reign, which lasted until 67 B.C.E., was considered a golden era of peace and prosperity.

Musing on a son's broken arm

By MARY HOFMANN

My son fractured his arm and wrist in a silly, freak accident at school yesterday. My son, the pianist and artist. My son, the klutz.



Since he is left-handed, he of course broke the left one, and it now resides helplessly in a cast extending from his fingers to his armpit.

We've never had broken bones in the family and are not taking it well. Wrists, I understand, can be tricky and sometimes don't heal properly. This particular wrist is very dear to me, and it looked bad. Turned out one of the bones was dislocated as well as broken. Very.

We went from the pediatrician's office to radiology to the orthopedic surgeon, who doubles as a comedian. I asked the question that was on all our minds. "Will he be able to play the piano?"

"I know that one!" grinned the doctor. "I'm supposed to say yes, and you'll say, 'great' because he could never play worth a darn before!"

I smiled wanly. "He plays," I said grimly. "Trust me, he plays."

"Really? Well, he'll probably be okay. Unfortunately, he fractured the growth plate, but he's a really big kid. How soon is he going to be 15?"

"In eleven months," I replied sourly.

"Oh dear," said the now-serious surgeon. "Well, I can tell you more in a couple of weeks, but it does appear to have set well. I'm optimistic."

Why shouldn't he be?

I settled my invalid on the couch, put a trashy videotape on the VCR, propped up his arm, and returned to the office to pick up a few necessary items.

My office mate, Steven, is a dear young man—a truly good and caring human being. In addition to being an ac-

countant, he is a minister and a friend. We get along beautifully and are always very careful when discussion veers toward the theological. He was deeply concerned and wanted to help. He put his arm comfortingly on my shoulder. "Cameron's going to be fine," he said. I'm absolutely sure of it. He's a gifted, innocent child, and God wouldn't let this happen without a good reason."

I tried not to react, but I must have looked at him as though I thought he had lost his mind.

"We don't always understand," he went on earnestly. "But God always has His reasons."

parently still staring at him incredulously.

He looked at me sadly, "I have to believe it, Mary. If I didn't believe this, my life would have no meaning."

How sad, I thought. How unutterably sad to feel your life is meaningless if you lose your belief in the unbelievable. How hollow. How fragile. And, in the final analysis, how meaningless. I put my hand on his shoulder as well. "Thank you for caring," I said. There was nothing else to say.

I went home, sat down next to Cam, and held his other hand. "Steven says there is a Reason why all this happened," I told him.

My office mate, Steven, is a dear young man—a truly good and caring human being. In addition to being an accountant, he is a minister and a friend. We get along beautifully and are always very careful when discussion veers toward the theological. He was deeply concerned and wanted to help. He put his arm comfortingly on my shoulder. "Cameron's going to be fine," he said. I'm absolutely sure of it. He's a gifted, innocent child, and God wouldn't let this happen without a good reason."

I felt I was in the twilight zone. No, I certainly didn't understand. Did he think God had something to do with Cam breaking his arm? In the scheme of things, it really was a piddly little event. Does He then allow babies to be ravished by disease? Is He present at the scene of murders, looking on and allowing? And the Holocaust? I felt a moment of gratitude toward Rabbi Harold Kushner. I was ap-

"Of course there is a reason," he responded.

"Oh?" I wondered, awaiting the insight.

"The principal always tells us not to run in the halls because we're going to get hurt. Unfortunately, the principal was right."

Bless him for his grasp on reality. May his bones heal, may he once again play beautiful music, and may he never — ever — learn how to rationalize.

Fool me once — not twice

By ARLENE G PECK

It is so depressing. Half the people that I know are searching for someone. Usually in all the wrong places. And, the other half



are so discouraged when they do find "that" person that they avoid relationships like the plague. They feel that getting involved emotionally or heaven forbid marrying again is just not worth the pain that instinct tells them they would probably encounter. Even the U.S. Census Bureau reflects that attitude. Divorce quite often is the end all because remarriage is definitely less frequent today.

Time after time I hear from other women, stories of their hurt. And, frankly have had my share of the same. And, what is the bottom line? Most often it is the catch-all phrase, "He destroyed my faith in everything. I trusted him. I cared and made the mistake of letting him get to me. How can I ever love and trust another man?"

Those that haven't become totally jaded in their way of thinking — although cautious in letting the barriers down when it comes to sharing and loving someone—are rejecting re-marriage. They know that when you're in love you feel that you can slay dragons. But, stronger yet is the fear of repeating an emotional trauma which was horrendous. It's always lurking in the future relationships. They refuse to walk around with a sign on them that says, "zap me!"

If the woman is one who had money, then she is doubly cautious. Both genders who have been previously married, however, are caught up in the fears of financial danger. They become determined to leave with whatever they brought into the relationship intact. And, although the fears of

repeating the dangers which led to their lowering their monetary standards of living are always with them, there are other considerations.

You come to doubt your own judgment in matters of the heart. If you could have been stupid enough to spend the better part of your life with the wrong person, how could you be sure that you won't follow the same steps which led to your previous unhappiness? They've learned, they feel, from their mistakes but the pattern is still there. The traits that attracted you with the first love are most often the same ones that continue to do so with the last one. And, that's frightening, and threatening.

Time after time I hear from other women, stories of their hurt. And, frankly, I have had my share of the same. And, what is the bottom line? Most often it is the catch-all phrase, "He destroyed my faith in everything. I trusted him. I cared and made the mistake of letting him get to me. How can I ever love and trust another man?"

If the first love in your life was so unfulfilling, then why be open for it to happen again? So, you try and change the pattern of your life. You fill your days, and nights up with "busy" time. Usually so you won't have time to think of what you might rather be doing. Most times it's having someone to share all those moments that make life worth while with someone who really knows you, and most of all cares. As you get older, it's comfortable to know that if something bad happened to you they wouldn't find your body three days later.

I hear over and over from friends, "Maybe it's better if no man is in my life because if not I function beautifully. I do so much better, I really do. I love the highs but can't stand any more of the lows." I sup-

pose that it's a little like scar tissue. You don't want to open the wound again. Recently, a very attractive friend of mine who has been divorced ten years and is a very successful therapist told me, "I above all should know better. I can't let myself get sucked into the syndrome that my mood is based on whether he called or not."

I suppose that opening the doors of your soul can be compared with going on a diet. A really strenuous diet, where one has starved himself. Then, when they finally break that diet, they have a tendency to binge. Going for love for long periods is much the same thing. Women, sensitive, caring persons that we are quite often are prone to

binging out on love. Especially when a glimpse of happiness is on the horizon. Such actions usually frighten the male of the species because so often the woman wants more than the man feels that he is able to give.

And, the paradoxical part of this situation is that women today may want the loving and caring but still remain totally frozen when it comes to marriage. Women, whether by genes or by being raised as the nurturers and givers in our dealings with males, still fight the double standard. We found out that we gave up large chunks of our identity during the first marriage and are hesitant to risk doing it again.

We become analytical in our feelings, and although we want the romance and caring

Continued on page 16

RECIPES

Blintzes and cheese cake

By REBBETZIN MIMI MEHLMAN

The practice is widely followed of eating milk foods the first day of Shavuot. Until the giving of the Torah, the Jews were per-

mitted to eat meat of animals which were not kosher as well as meat of animals that had not been slaughtered in accordance with the laws of shechitah. After the giving of the Torah, shechitah and the laws of forbidden foods were prescribed they could only eat milk foods.



freezer and bake, uncovered, in same pan at 350 degrees for 15 to 20 minutes.

Dairy noodle kugel
1 lb. medium noodles
7 eggs
1 cup sugar
1 lb. sour cream
2 1/2 glasses milk
1 teas. vanilla
1 teas. salt
1 lb. cottage cheese
1/2 lb. melted butter
cinnamon and sugar to taste

Mix all ingredients in a large bowl except the cinnamon and sugar to taste. Refrigerate for a few hours or overnight. Pour into greased baking pan and sprinkle cinnamon and sugar on top. Bake at 350 degrees for 1 1/2 hours, uncovered.

Cheese cake

CRUST:

8 double graham crackers
4 tblsp. sugar
1/4 lb. butter or margarine, melted

Crush crackers and add sugar and butter or margarine. Mix well. Press into ungreased pie plate.

FILLING:

12 oz. cream cheese
1 tblsp. vanilla
2 eggs
1/2 cup sugar

Blend all ingredients and whip until smooth. Pour into crust and bake 375 degrees for 20 minutes. Remove from oven and let cool.

TOPPING:

1 pint sour cream
1 tblsp. sugar
1 teas. vanilla

Fold ingredients together and spread on cool pie. Bake at 450 degrees for 5 minutes.

Blintzes soufflé

One box of blintzes — any type you prefer
1/2 cup sugar
1/2 cup orange juice
1 cup sour cream
2 eggs
Oil pan

Place blintzes single layers in pan.
Mix ingredients and pour over blintzes.
Bake at 350 degrees for 45 min. to an hour.

Rebbeztin Mimi Mehlman can be reached at 19 Eden Road, Lido Beach, NY 11561.

Petite cheese blintzes

1 loaf sliced white bread
1 lb. cream cheese
1/3 cup sugar
2 egg yolks
2 1/2 sticks melted butter
sugar and cinnamon to taste

Take off crust of each slice of white bread and roll each slice thin with a rolling pin. Beat cream cheese, sugar, egg yolks and spread on each slice of bread.

Roll each slice up like a jelly-roll, dip in melted butter and then in sugar and cinnamon mixture.

Place in single layers in ungreased pan, cover and freeze.

To serve, remove from

The Zionist elections

Even before any charges can be made of fraud and cheating in the election for delegates for the World Zionist Congress, there are indications of irregularities that cannot be ignored.

The fact that the election is draining several millions of dollars from the coffers of the World Zionist Organization, funds provided in the last instance by the UJA and its counterpart in other parts of the world — the Keren Hayesod — is relatively unimportant. But the bottom line is whether the will of the registered members of Zionist Organizations is really being expressed.

We doubt it.

For one thing, there are not a million paid members of Zionist organizations in North America. There are not too many more Jewish families than that in the U.S., and even if both husband and wife belong to a Zionist organization, that means that in at least one out of two Jewish families the husband and wife are registered Zionists.

The million figures has been announced as the number of ballots that were mailed. If the three received at one home with which we are familiar is any indication, then that alone is an indication of something that is irregular.

Long before the ballots were mailed it was announced that an independent organization would reject ballots in more than one name, which presumably would be checked against the lists provided it by the various American Zionist Organizations. But if there are not a million American Zionists — we doubt that there are much more than 5-600,000, and most of these belong to one organization, Hadassah — then even that precaution is worthless.

There was one truly representative election in American Jewish history, and that was in the choice of delegates to the ill-fated American Jewish Conference. The elections were local and under the federations and there were no challenges as to its validity. If the American Jewish Conference — this was in the 1940's — closed shop after a few years, its achievement was really heroic in that it voted to support the declaration of a Jewish State. This was the Biltmore Conference.

In a community as diverse and as divided as is the American Jewish Community, it is almost impossible to hold independent elections, and we do not need to be prophets to foretell that there will be serious and valid charges against the conduct of the present election. It would have been simple enough to award seats at the World Zionist Congress based on authentic records of paid memberships, without the perpetration on the Jewish Community of an election that cannot be other than divisive, a waste of funds, and an embarrassment all along.

In poor taste

The advertisement from the American Council for Judaism in this issue is in very bad taste, and even inaccurate. We are publishing this ad, but contributing the payment to charity. No one at present is soliciting funds for the Pollards. In Israel, where there was a feeling that he sought only to help the Jewish State, funds were raised through a popular appeal, but the activity was soon terminated.

The American Council for Judaism is anti-Zionist and was formed in 1943 by some 150 rabbis who were concerned that the loyalty of American Jews could be impugned if a Jewish State were to be established. The Council has lost all its rabbinical members and practically all its others, although Elmer Berger may be the lone rabbi who is, if he is still, affiliated.

We are trying our damdest to relate about one workshop — an exciting one at the recent Reform rabbis' convention — that we dropped in on because the title interested us — "The Rabbi's Response to the Homosexual in His/Her Family." When we entered, Rabbi Erwin Herman recognized us, he said that reporters were not welcome and the workshop was off-the-record, and would we so observe. We readily concurred following a principle we have established on The P-O, that while no reporter on its staff can make such a decision without first securing clearance from the editor, the editor himself obviously can decide to accept such a condition.

Then after this profound hour or so, we went up to Rabbi and Mrs. Herman and asked if we might not write up the session but refer it to them first for approval. They said sure. That is why this is last in our series of reports, and warrants this kind of an introduction.

The session began with distribution of the 13 questions on sheets that were passed out to some 25 of us in the room, and after the replies had been tallied and placed on a board, some of those who answered either way were asked to volunteer to explain the stand they took. As you can readily see, this made for those present joining into the procedure and transformed the workshop from a lesson or a speech into a group session.

In all our days we have never participated in such an honest experience. Agnes Herman is a trained social worker and has written op ed articles for her home town daily paper. In fact, the summer 1986 issue of Reform Judaism contained a long and complete article by her headed, "Facing The Truth About My Son." She was beautiful, as was Rabbi Herman, in the way they were

forthcoming and their victory shone so radiantly on their face, although their travail also illuminated their countenances.

Any in the workshop are now better people for having come in contact with the Hermans. They went through a year of travail, and emerged victors only because of their inner strength — a tribute to their courage, their determination to their endurance, and, of course, their secure foundation in their Judaism.

When we have the opportunity to write up the session and send it to the Hermans for clearance, we'll present it here.

You probably will have heard this joke, but some of you can say you read it here.

Gorbachev was visiting President Reagan in the White House, and Mr. Reagan was showing off. He told his guest that he was able to pick up the phone and reach hell. When Gorbachev expressed doubt, the President lifted up the phone, dialed, and hell answered. He turned the phone over to Gorbachev, whose amazement at the feat shown on his face. When the phone was hung up, Gorbachev inquired how much the long distance call had cost. At that, Reagan dialed the operator; the charge was \$250. It was much later and this time, Reagan was visiting Gorbachev, and by then Gorbachev was able to inform his guest that now he, too, could phone hell, which he promptly did. Reagan then inquired how much the call had cost. When Gorbachev called the operator and was told the call cost \$2, Reagan asked why the discrepancy. The innocent answer came from Gorbachev without any equivocation: "It's a local call here."

Anti-Semitic vandals defaced the clubhouse of the Jewish country club at Cherry Hill, N.J., with large swastikas and obscene words in red, black and purple paint. Sandblasting will be required to repair some of the damage, but as for those on the grass near two holes on the golf course, cutting will be required to make them disappear.

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LETTERS

FREEDOM OF THE PRESS — *The Jewish Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to the Jewish Post and Opinion, P.O. Box 449097, Indianapolis, IN 46202. All letters should be typewritten, and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.*

Enthusiasm on Reform misplaced

Dear editor:

In your editorial about the recent convention of Reform rabbis (P-O, May 13) you maintained that if the Chief Rabbis of Israel or the leadership of the Orthodox in America would have attended this convention, "All the misconceptions (about Reform) would be transformed into praise and the differences in ritual would be submerged". You simply rave about the concern of the Reform rabbis with such matters as Kedusha, Divine Presence, Spirituality, with discussion of a Slichot service and so on, matters which you cannot judge if they would suffice at a Reform convention some decades ago.

Your unbridled enthusiasm shows again how deep are your own misconceptions as well as lack of knowledge and understanding of what Orthodoxy is all about.

In the same issue you report (on the first page) that patrilineality (which bluntly contradicts one of the most basic tenets of Judaism) is here to stay, according to a resolution of the Reform rabbis convention, that the convention considered, postponing for the time being, the admission of homosexuals (an abomination, the opposite to Kedusha, according to the Torah) to the Reform rabbinate, that there are already four Reform homosexual congregations in U.S.A. In almost each Sunday paper of the New York Times one can read about an interfaith marriage performed by a Reform clergyman or woman together with Christian priests or ministers, sometimes in a church.

The differences between Orthodoxy and non-Orthodoxy are not just of ritual, whether Yekum Purkan should be recited or not. Orthodoxy, which is a recent new name for genuine Judaism as it was practiced and therefore survived for millennia, is the belief in a G-d given Torah, the Written and the Oral, binding upon every Jew at all times. Even if many, many Jews

wandered away from the genuine Judaism, whether from rebelliousness or simply lack of knowledge, a Jew always remains a Jew and the way back is always open and growing numbers are taking it. According to a recent article in the Hebrew weekly "Hadoar" about Reform in Israel, by its Israeli correspondent I. Landers, the number of "ba'alei teshuva" (returnees to Orthodoxy) in Israel exceeds the number of the members of Reform congregations in Israel...

You also state in your editorial "Those we fear or oppose we learn to hate". The resolution against Lubavich-Chabad, contemplated at the Convention of the Reform rabbis, is a good illustration of this statement. The part brought by you refers to the activity of Chabad in the matter of "Who is a Jew" legislation in Israel. However many other Orthodox groups are also active in this matter. The real reason to single out Chabad is, most likely, their making inroads among the Reform youth, whom they approach not with hate, but with love...

The split with genuine Judaism, initiated by Reform over 150 years ago, cannot be obscured by some pious talk about Kedusha. Y. Etzion
New York, N.Y. 10040

Peck answers Dr. Goldstein

Dear editor:

I feel that I must respond to the letter to the editor which was printed in the P-O of May 20.

I have long known Dr. Marvin Goldstein and although I do not necessarily agree with his involvement in the black community, I respect his commitment to these causes. Dr. Martin Luther King was a great man and justifiably remembered as such. I am sorry if Dr. Goldstein is appalled if I do not consider Coretta King as "one of the great women of the world."

I believe that the last time Dr. Goldstein and I had any contact was when I received a call from him asking my support for Julian

Bond, who at that time, was running for mayor of Atlanta. I told him at that time that I thought that Jewish money and influence should be better used for Jewish causes instead of promoting a man who I considered a dangerous anti-Semite. For those of you who have been keeping up with the news, my feelings on Julian Bond were correct.

Contrary to Dr. Goldstein's assertion that I speak from prejudice and feel more comfortable defending Meir Kahane, I feel that I speak from a gut feeling that it is time to change direction.

I am not always in agreement with the beliefs of Rabbi Kahane or, better yet, his methods. But I feel safer in supporting him and his views that, "He who tends everybody else's garden, gets weeds in his own."

Arlene Peck
Atlanta, Ga. 30306

Schorsch wrong, Orthodox booming

Dear Editor:

You have prominently displayed on the front page (P-O, April 22) the wishful thinking of Dr. Ismar Schorsch, chancellor of the Jewish Theological Seminary, that "modern" Orthodoxy is going to join, in the future, the Conservative movement. Similar prophecies about the future of Orthodoxy were already uttered by non-Orthodox many times in the past. Dr. Arthur Hertzberg even told the Israel prestigious daily Ha'aretz about 10 years ago that the English-speaking Orthodoxy already almost disappeared. At that time I pointed out to the readers of Ha'aretz that this is "the opposite of truth".

In spite of all dire prophecies of non-Orthodox, perhaps stemming from suppressed guilt feelings, Orthodoxy, both "modern" and no so "modern" flourishes. It is interesting to note the recent proliferation of books in English appearing under the aegis of right-wing Orthodoxy, such as the various Artscroll series and others.

Dr. Schorsch pointed out, as a proof, to "the Bat Mitzvah ceremony that has

found its way into the Modern Orthodox World". He fails to notice, however, the basic difference between the Orthodox and the non-Orthodox ways to celebrate a Bat Mitzvah. The Conservatives introduced a Bat Mitzvah ceremony as a part of synagogue worship, similar to the Bar Mitzvah of boys. The Modern Orthodox celebrate a Bat Mitzvah merely as a social event, even if it sometimes takes place in the social hall of the congregation. It does not have any ritual expression, as girls are not called to the Torah in Orthodox congregations, even marginal congregations which are lax about mixed seating.

Dr. Schorsch dwelt also on another matter, which was not emphasized by you in any sensationalistic headline, although it referred to a very serious problem of the present and not to some nebulous future. He stated that: "One religious lifestyle is expected of rabbis, another of the laity" and he called this division between the Conservative leaders — the rabbis — and their followers "a geological fault". In plain English it means that although the Conservative movement theoretically proclaims to be bound by Halacha (with some amendments...), in practice only the Conservative rabbinate is expected to abide by Halacha. Most of the Conservative laity could not, apparently, care less about religious observance.

This revelation by itself is no news at all. Already Prof. Marshall Sklare of Brandeis University in his book on Conservative Judaism, which appeared in an augmented edition by Schocken Books already 15 years ago, stated on page 270 that in advancing the observance of mitzvot among the laity: "Conservatism has been an abysmal failure". Now it was admitted even by a head of the Conservative movement... Apparently in practice the Conservatives adhere to the basic Reform doctrine, which gives every Jew (or a non-Jew who believes he is a Jew, in spite of his or her non-halachic conversion), the "authority"

to adopt from Judaism only whatever he likes.

Orthodoxy is not just a certain form of worship, confined to the synagogue. Orthodoxy is an every day's way of life — the daily performance of mitzvot (commandments) and the refraining from aveirah (transgressions). It is very characteristic and notable that the "Guide for Reform Jews", by Reform Rabbis F. Doppelt and D. Polish, while describing in detail the various mitzvot which Reform Jews are supposed to perform, does not mention with one word at all the concept of aveirah (transgression)...

It is obviously much more likely that Conservatism would ultimately merge into Reform, than that any real Orthodoxy, "modern" or not, will merge into Conservatism.

Y. Etzion
New York, NY 10040

1st American rabbi, not first rabbi

Dear editor:

Rabbi Isaac Neuman (64), ordained at the Hebrew Union College in 1960 will indeed be the very first permanent American rabbi for the Jews of the German Democratic Republic (P-O, May 6). He will not, however, be the "first rabbi to serve in Berlin, capital of the German Democratic Republic, since the end of WWII". He was born in Poland and survived Auschwitz.

Rev. Martin Riesenburger, who survived the war years as preacher right in Berlin, assumed the title of State Rabbi (Landesrabbiner) of the German Democratic Republic. He served as such until his death in April 1965. Rabbi Riesenburger was succeeded by Chief Rabbi Oedoen Singer of Budapest, who returned to Hungary in 1969.

While the total number of registered members in the eight Gemeinden (communities) of the German Democratic Republic Jews approximate no more than 320 souls, thousands of citizens of Jewish parentage do live in the GDR.

Klaus J. Herrmann
Quebec H3P 1V4

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Pulpit changes

Rabbi Yossi J. Liebowitz has been appointed associate rabbi of Congregation Emanu-El, San Francisco...Congregation Shaaray Tefila, New York, has named Rabbi Lester Bronstein as assistant rabbi...Rabbi Gary M. Klein has been elected spiritual leader of Temple Ahavat Shalom, Dunedin, Fla....The new assistant rabbi of the Wilshire Blvd. Temple, Los Angeles, is Rabbi Zane Leder. Rabbi Michael Oblath has been welcomed to the pulpit of Congregation Beth Israel, Bellingham, Wash....Congregation Beth Rambam, Houston, has elected Rabbi David Adatto as its spiritual leader.

Sermon of the week

Would you be a rabbi? — Rabbi Stephen Fuchs, Congregation Ohabei Shalom, Nashville.

Japanese taking note finally on a-Semitism

NEW YORK — The seeming indifference of the Japanese to the charges of spreading anti-Semitism in many recently published books was somewhat ameliorated as a leading department store chain cancelled sponsorship of a forum at which the author of two anti-Jewish books was the scheduled speaker. The Seibu Department Stores advised Abraham H. Foxman of the Anti-Defamation League of its withdrawal after the

ADL protested.

Meanwhile, Elie Wiesel, invited to speak at the 15th anniversary celebration of the Japan Advertising Council in Tokyo urged the Japanese to reject anti-Semitism by shaming the anti-Semites.

A pro-Jewish and pro-Israel Japanese organization has made annual trips to Israel and invited Rabbi Wolfe Kelman as speaker at its annual convention a few years ago.

Peck — fool me once

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in our lives, we also want to keep our careers. Women make up almost half of the total work force and half the jobs in all the professions are now held by women. With the additional economic power, women have become less dependent on men. But changes happened when women were able to shake off their second-class status. In the realm of male/female relationships, men discovered a new measure of freedom. The idea of the male breadwinner, female homemaker, full-time wives, full-time mothers has fallen by the wayside.

Women want someone to take walks with on the beach but not the having to ask "permission" for taking that trip in the first place. We enjoy having someone to sit across the table at dinner with but not the cooking because dinner has to be put on the table.

Most of all, women seem to feel that the men that they

meet are totally unreliable. The Peter Pan syndrome is so entrenched in the male/female relationship of today that women can no longer count on a man for the much needed support that goes along with love. Too many a man has the attention span of a gnat and when the chips are down, he's usually gone. Commitment for most men seems to be a dirty word because they just can't handle it. And, when they can't, it's the woman who usually suffers. The threat of AIDS has also made entering a new relationship a totally fearful thing.

Maybe Gloria Steinem had something when she said, "A woman needs a man like a fish needs a bicycle. They are fun, and they make life more enjoyable. But, they aren't oxygen or food or shelter." And, for one, who for whatever quirk in her background grew up as a man junkie, it's time to change the pattern.

Ponet — on human dignity

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self-respect by means of a friend's degradation has no portion in the World to Come" (J.T. Haggigah, 8A). His observation is, by definition, circular, for the World to Come is peopled with lovers.

One who needs friends to fail and suffer in order to feel a modicum of self-worth cannot love. Rabbi Akiva taught that the central principle of Judaism is, "love your neighbor as yourself." His student-friend ben Azai, however, demurred, arguing that self-love is often too shaky a foundation upon which to build an ethical theory. It is better, he contended, to emphasize that the other standing before you is created in the image of God. But can you respect another if you have contempt for yourself?

In his fine book, *The Gentleman and the Jew*,

Two pillars of Jewish world

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affairs, not long-term marriages. If you doubt the character of America, and therefore American Jews, just reflect for ten seconds on the career of Gary Hart (which ends this morning). One minute he is front runner, the next, a never-was who will spend his life pretending to be a has-been. So much for the global marketplace conducted in this country.

Kind regards and best wishes for your success in your career.

Jacob Neusner
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Maurice Samuels writes, "The desire to be important is, among other things, the desire to have someone (else) envious. It demands that somewhere in the environment of the important man (or woman)...there shall exist inferiority and discontent."

How do we become dignified dignifiers? If you build your sense of worth only upon the recognized social value of the role you perform, you lose your ability to enjoy the rest

(Shabbat), to admire children, to respect retired elders. On the other hand, if your self-respect cannot be challenged by the community, you place yourself beyond criticism and so stifle your ability to learn and grow.

The problem of kavod is not to be resolved but lived. Hillel lays out the living script: If I am not for myself, who will be? But when I am only for myself, what am I? And if not now, when?

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